# THE WAY MADE PLAIN

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# THE WAY MADE PLAIN

A FEW PLAIN SERMONS TO BUSY ADULTS WHO THINK THEY HAVE NOT THE TIME TO TAKE A THOROUGH COURSE OF CATECHETICAL INTRUCTIONS

BY

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# Introduction

# INTRODUCTION

FOR the growth and development of the Kingdom of God, it is a wise ordination that there are among its servants, diversities of gifts. The capacity to set before the people sound and wholesome theological truths in plain unambiguous speech, is something to be coveted by every preacher of Righteousness. The man in whom there is united soundness in doctrine and lucid and homely force of statement, has within himself the possibility of unusual effectiveness as a preacher. Such a man we take the author of these sermons to be. They are, what they claim to be, plain sermons for plain people. They are, as we understand, weekday evening discourses spoken by an earnest man in the course of his ministry, to one of the largest Protestant congregations in this state. The author is a courageous man in the advocacy of his convictions. He believes heartily and strongly in the Lutheran apprehension of the Gospel. His preaching is an effective statement for the popular mind, of what is comprehended in that apprehension.

This preaching is evangelistic, not in any restricted or particularistic professional sense, but as being in harmony with the true New Testament use of the Word. The author is a most diligent and laborious pastor, and in his oversight of the flock committed to his care, he has come to learn not only the real religious needs of the people, but has also acquired a knowledge of the necessity of speaking to the congregation in language, the meaning of which can easily be

discerned if the message of the Gospel is to be of profit. His great faith in the Word of God as the "Sword of the Spirit" leads him to adhere, so far as the content is concerned, to that which has been written.

As a speaker he is acceptable either in the pulpit or as a lecturer on the platform, but his constant adherence to the form of sound words, and his simplicity of speech, render him especially attractive and effective as a preacher. May the blessing of the Head of the Church, who has declared by the word of His apostle, that by "the foolishness of preaching" God would save the world, go with these discourses on their errand of spiritual quickening and edification of such as have believed on the Lord, and have been made participants in His grace.

DAVID H. BAUSLIN,

The Hamma Divinity School, Springfield, Ohio.
Trinity Season, 1908.

# The Way Made Plain

# The Way Made Plain

## THE VALLEY OF DECISION.

JOEL 3:14.

Multitudes, multitudes in the valley of decision: for the day of the Lord is near in the valley of decision.

Sanctify us, O Lord, through Thy truth:
Thy Word is truth. Amen.

*Beloved hearers in Christ the risen Lord*:—

God is Judge. He proclaims in this same lesson that He will sit in judgment. "Let the heathen be wakened, and come to the valley of Jehoshaphat; for there will I sit to judge all the heathen roundabout, Put ye in the sickle, for the harvest is ripe; come, get you down; for the press is full, the fats overflow; for their wickedness is great. Multitudes, multitudes in the valley of decision; for the day of the Lord is near in the valley of decision." God is Judge, and on the great Judgment Day he will not try to save you. There is no chance there for Holy Baptism; there is no chance there for catechetical instruction; there is no chance there for deliberation about what you must do to be saved. The Judgment Day will not convert people, it will only let the whole world know who was con-

verted, who was regenerated. The Judgment Day will simply state the facts that have been long before.

While it is true that God is Judge, it is also true in a certain sense that man is judge, for you are deciding tonight, or some time in this life, exactly what God will decide on the Judgment Day. It is simply a question, What are you and I going to do with Jesus Christ the Savior? Will we accept Him or reject Him? Will we let God save us or remain damned? A great many people sneer at the idea of damnation, and say that just because God is love, He is not going to damn anybody on the Judgment Day. God never did damn any one and never will. We are condemned — God came to save, and the question that you and I must decide is whether we are going to let God save us, or remain lost. For the Son of man is come to seek and to save that which was lost. We have in view something greater in this church than simply to take one or two into the church at a time; we have something greater in view than simply to have the pastor run after a class of fifty or sixty, six months or a year; we have in view for our children a course of instruction that means at least seven years. If you will send your little children as I want them sent on Saturday morning from the time they are old enough to walk to the church alone until they are fourteen years old, they will be Christians that will know what they believe and come home to God just as sure as His Word will not return void. But I realize

that many have passed beyond that hour; I realize that this city, and all cities, are filled with people who have been unfortunate enough not to have the right kind of parents, who have been unfortunate enough not to have had the right kind of training, who have become busy, and so busy that they must be saved in a few months time or lost forever, and consequently we have in mind tonight to reach out between this Easter Sunday on which the Lord rose from the dead, and the day of Pentecost, when the Holy Spirit came down with fire from heaven; we have in view to reach the men, to reach the women, to reach the adults who are busy and have very little time to stop and investigate, but who have minds to think, and who can in a very short time learn the way, and take more time hereafter to learn the details about the branches of this way. We have in view during the next seven Thursday evenings to show the Way and make it plain to every intelligent one who will come and sit down in this center row of pews; we have in mind that every member of this congregation shall now look around in his home and see if there isn't one in that home that should sit down and listen to these instructions; we have in view now the farmer who must know it is more important to sit down these seven Thursday evenings than it is even to sow the grain, to plant the corn, or even to reap the harvest; we have in view now not only our own families, but we have in view the young man that is away from his father's and mother's influence; we have

in view the lady that has left home, surrounded by ungodly men; we have in view all who need the help that we are bound to give them through God's Word, and such an appeal as I want to make tonight calls for a decision, and I am sure that the decision in some cases must be made tonight, or it never will be made. It is a solemn hour. May you feel your responsibility, and may I feel it, and may we all go forth this night with a determination that we are going to make no mistake, neither for time nor for eternity.

## THE VALLEY OF DECISION.

Let us notice:

I. *Its attraction.*
II. *Its area.*

I. What is the attraction of this valley of decision? Multitudes, multitudes in the valley of decision, for the day of the Lord is near in the valley of decision.

1. Multitudes are an attraction. You always find that where the people gather in crowds is where the others want to go. There is an attraction in the multitudes, and we find that the valley of decision is full of many, many people. People, for instance, who are wavering Christians; there are people in this valley who are dissatisfied back-sliders; and there are people there who have only heard the Gospel.

I refer first to the wavering Christians. It

does seem to me that in the church of God these days we find so many people who are like they were in the days of Elijah. They are perfectly willing to be Christians providing they have no business on hands, providing there is no other place to go; they are willing to go to church, if there is no place to go on a visit, if there is nothing else they can do, then they come to God's house; but if there is any place else to go, or anything else to do, you can never see them there. Then again, we have people who are perfectly willing to sing praises to God the Father, Son and Holy Ghost, on Sunday, and just as willing to pray to an unknown god during the week. We have so many people trying, as the Germans say, to carry water on both shoulders. They are for God one day and against Him the next. These wavering people ought to come to some decision; they ought to decide whether they want to serve the Lord God or not. They ought to know when there is service in the church, whether they want to go to the church or somewhere else. They ought to know whether to give their whole service to the true and living God, or waver and go limping around as the prophet said: "How long halt ye between two opinions? If the Lord be God, follow Him; but if Baal, then follow him." There are many people in the valley of decision that are wavering between Jesus Christ and an unknown god; who are wavering between justification by faith, and salvation by self-righteousness, who

are wavering between trusting alone in the merits of Jesus Christ as the way to heaven, or to go with the big crowd who think they can do as they please, and finally land in a great eternity and get to heaven some way. Come to a decision tonight, ye multitudes in the valley of decision.

Not only do we find a multitude of wavering Christians there, but there is also a multitude of *dissatisfied back-sliders*. That is a word hardly ever used in the Lutheran church, and the reason is because we do not find them as a rule. In a truly Lutheran church they do not slide back. In the most of the churches where they slide back, it is because they never slide forward. In the most of the churches they never had any proper instruction. They did not know what God does teach concerning the Lord's Supper, concerning baptism, concerning the Office of the Keys, concerning conversion; they did not know exactly what God does teach concerning regeneration, and in the midst of some excitement they get up and say, "I am a Christian," or "Pray for me; I have joined church;" they slide in so easily, and the first thing you know they slide out just as easily as they slid in; because they never knew what they were doing. And so I say in a truly Lutheran church, where they take a course of catechetical instruction, where they know what they do, they do not slide out. I would not say it so positively, but I look over a period of eighteen years of ministry and only find one man who had taken the proper course of instruction that ever left the church.

And so I am glad to say that as a rule we do not talk about back-sliders; and yet there are people in the world who had a little of God's truth, then came an hour of temptation, and they hadn't enough truth to hold to, and they went away from the church, away from father's and mother's religion, out into the world; they said, We will sow our wild oats; we will think awhile; we will study over this thing, and conscience was never quite dull enough to let them rest. Conscience is a bright light when once kindled that is hard to smother; and so we have the world today full of people that really are like that man that fell off of a B. & O. train the other night, down between here and Newark. He told me in the hospital here that he never was a member of the church; he told me he did not go to Sunday School; that he did not go to hear the Word of God; but he said, "When I fell off of the train my only cry was 'God, help me.'" And then when he struck the bottom 35 feet below, and was found, and brought here to the hospital, and came to consciousness, he sent for me and said, "I want to be a Christian; I don't want to die as I have lived." In other words, all the time, going up and down over these iron rails, there was a conscience in that man that burned, and never gave him any rest, and the moment he was thrown, he knew not where, he cried out, "God, help me!" That man was still in the valley of decision. Multitudes, multitudes in the valley of decision.

Then there are a great many people *who have*

*never professed to be Christians, but have heard the Word of God.* They have never rejected it; they simply have listened; they have never come to any decision whatever, although they have heard enough to make them think. Those people are still in the valley of decision. Multitudes, multitudes in the valley of decision, says the great prophet.

2. Now this is not the only attraction we find. There is another attraction, *and that is God Himself.* "For the day of the Lord is near, in the valley of decision." It is the Lord's day now in this time of the history of the world. The first day of the week is the Lord's day. It is in commemoration of the resurrection of Jesus Christ; it is in commemoration of the conquering of the devil and death and all hell, and if there is ever a day that has the right to be called the Lord's day in church history, it is Sunday, or the first day of the week; but there is one day coming that is preeminently, even above Sunday, the Lord's Day, and that is the day when all the dead that are in the sea, and all the dead that are in the graves, and all those whose ashes have been scattered to the winds, shall all rise and stand before God on that great, great day, the Lord's Day. "For there will I sit to judge all the heather roundabout," says this great Judge; and surely, my friends, the Lord Jesus Christ ought to be some attraction in the valley of decision.

*His works ought to attract us.* I do not see how any man with open eyes can stand on God's

earth on these spring mornings, on such a beautiful Easter morning, and not be led to do some thinking. How can any man with a mind look at a beautiful lily like this and not think of God Who made it? How can any man with any mind in him, stand up in the morning and see the sun rise in all his glory, and not offer a prayer to the God who made that sun? How can he look at the earth as it covers itself with the beautiful green, and not thank the God who gave us this beautiful carpet? How can he rise in the morning and find that the birds are an hour ahead of him, singing songs of praise to their Master, and never lift his voice in praise to God? How can he look at the works of God without knowing there is One in our presence who attracts us?

We not only are attracted to this valley of decision by the works of God, but *especially by His Word.* The works of God are enough to tell us that God is wise; that He is almighty; that He is good; but there are some things that the works of God will never proclaim. If you had nothing but the works of creation around you, you never could tell me who God is. Do you know of any nation on earth without the Bible and without the missionary, that knew who God was? It is true that the stars in the heavens are the alphabet of God, but who is able to look up at those stars and spell out the Father, Son, and Holy Ghost? If, therefore, you want to be attracted to the valley of decision correctly, you must be drawn by the Word of God;

by the left hand of the Old Testament, and by the right hand of the New, and throughout this Book there are soul-drawing verses. You will find such verses as these in the Old Testament: "Look unto Me, all the ends of the earth, and be ye saved, for I am God and there is none else." Isn't that a power to draw down to the valley of decision? You will find in the Psalms that beautiful poem that David wrote about the Good Shepherd. How can any man say: "The Lord is my Shepherd, I shall not want" and try to get away from the Shepherd? How can any man say, "He leadeth me beside the still waters," "He restoreth my soul," and then try to get out of the valley of decision? How can any man say, "Though I walk through the valley of the shadow of death I will fear no evil, for Thou art with me; Thy rod and Thy staff they comfort me" and not be drawn into the valley of decision? Not only do you find this power in the Old Testament, but you find it equally in the New. How any man can sit down and read the writings of the four evangelists and not be a Christian, I do not understand. How any man can read the Acts of the Apostles, where the enemies even said, "They are going to turn the world upside-down," and not see the power of the Holy Ghost, I do not understand. How any man can read the Book of Revelation, which shows not only now what took place in the past two thousand years, but is telling us what will take place until the great Lord's Day of Judgment, and not believe the Word of God, I cannot understand. So then

this old Bible, the Word of God, is attractive, and draws.

Isn't it remarkable how this Word of God does draw? I remember the first few Sundays I preached the Gospel in Mansfield. You could hear it coming from all sources: "This is a new broom." It isn't a very "new broom" today. It isn't a very "new broom" this evening. My friends, this old Word of God is not a "new broom;" it is the old attractive Word of God, and when correctly preached will hold the multitudes in every generation and century.

Not only is God attractive as far as His Word is concerned, but *His attributes are attractive.* We find in this Word that God is holy. You and I must stand before Him. Though in our sins we try to flee away from His holiness, our conscience tells us we must come back and bow the knee to Him; and consequently we want to escape our sins, and are attracted into the valley. This Word of God tells us that He is omniscient, — all-powerful. If so, then in my walking I want my God to be near me, to draw me to the valley of decision. I am told in this Word that God is with me always, and with you always. "Lo, I am with you alway, even unto the end of the world." Then I want to be with God and God with me. And so I go through all the attributes of my Savior, and they draw; they draw me and they must draw you. Multitudes, multitudes in the valley of decision. There is nothing in all the world that draws like God, with His

works, with His Word, and with His attributes and with His dying love on the cross.

If I were to stand here and make a plea on some point of law, it might be attractive to you tonight; if I were to repeat the same plea next Sunday night, most of you would stay at home; if I were to repeat it for four successive evenings, not one would come back. If I were to make a great political speech that would make you clap your hands for joy; if I were to repeat the same speech another time, many of you would leave; if I were to give that a few more times, none would come back. But here is the same old Gospel I have preached to you four years and more, and I have been telling you nothing more and nothing less than Christ and Him crucified, and you are sitting here tonight, and will be here next Sunday, and you will come again. Multitudes, multitudes in the valley of decision.

II. We have noticed the attractions of this valley. Let us notice its area. What is its length, and its breadth? "For the Lord is near in the valley of decision." We find that every valley has length, and it has breadth, and in this case we find first the breadth of this valley of decision. *It is bound on one side by those who never heard the Gospel; on the other by those who have heard the Gospel and have either accepted it fully or fully rejected it.*

1. I refer to those who never heard the Gospel. "Let the heathen be wakened, and come up to the valley of Jehoshaphat." The valley if

Jehoshaphat is the valley of the Judgment of the Lord, literally translated. The great prophet saw that the heathen would come to this valley. In other words, the valley is bound on the one side by heathen that never heard the Word of God. How can a poor heathen who never heard of Christ, who never heard of the Bible nor of heaven, who doesn't know anything about sin, or destruction, or hell, come to a decision? The apostle Paul says in the tenth chapter of Romans, "How shall they believe in Him of Whom they have not heard?" You can readily see, therefore, that a heathen who never heard of Christ, and never heard the Gospel, is on the outer edge of the valley of decision.

Crossing over on the other side, you come to a class of men who have heard the Gospel, and when they have heard it, they must do one of two things with it. If they have fully accepted it, they are not in the valley of decision. If they have fully rejected it they are not in the valley of decision. If a man has heard the Gospel, and loves it, has given up his sins, accepted Jesus Christ as his Savior, takes the vow to be faithful until death, lives prayerfully, striving more and more to live like Christ on earth, pray tell me, why should that man be in the valley of decision? He is not in the valley of decision any more; he has given the judgment; he is on the outside, on the border of this valley.

On the other hand, there are people who have heard the same Word of God; they have heard the same message of Jesus Chrst, the atonement,

have heard of he resurrection from the dead; they have possibly been confirmed, baptized, have gone to the Lord's Supper, have been in full connection with the Christian Church, have said, "My Redeemer is my All in all;" but they have said, "Although I have heard it all, although I have had the light, I don't want it; I have fully decided that from henceforth I shall never go to church, I shall never hear God's Word, I shall never go to the Lord's Supper, I am done with Christians;" that man has committed the sin against the Holy Ghost; that man has gotten out of the valley of decision and is on the outer border, never to come back again.

2. That is the breadth of the valley of decision. What is its length? The length of this valley begins somewhere on this side of your birth, and ends somewhere on this side of your death.

I say it begins on this side of your birth somewhere. That little child that was brought here tonight to be baptized in the name of the Father, Son and Holy Ghost, did not come by its decision, it came by the decision of its father and mother. So you will notice that this valley of decision comes somewhere on this side of your birth. Somewhere after you were born you began to do your own thinking, and there was the beginning of the boundary of the valley of decision for you. How far does that valley run up and down life? It may go a great distance, and it may not. When we look over the history of the Christian Church we discover that nearly all

Christians began somewhere between infancy and the fifteenth or twentieth year. If you have passed beyond the twentieth year of your life and are not a child of God tonight, let me assure you you are very close to the lower end of the valley of decision. It is rarely true that men come into this valley of decision after their thirtieth or fortieth year, and yet, thanks be to God, I have confirmed one class in my life of fourteen members, the youngest of which was sixty-eight years old. There are classes into which people come when they are old; but I come to you tonight with a warning. Be careful that you do not try to lengthen out this valley too long. The average life is only thirty-seven years. Some of you have gone down beyond that average line tonight and are not yet children of God. Remember what I say to you. Somewhere, very close to where you are sitting tonight, is the end of the valley of decision. These decisions should be made, and made in time, and I come to you this evening with the request that you make your decision right now. I do not know how many people may be sitting under the sound of my voice this evening who are not communicant members of any church, but I suppose there are a great many here, and it may not be your fault that you have not been a member before, but it will be your fault if you do not decide right now that you are going to listen for seven Thursday evenings to "The Way made Plain." You cannot afford for anything that the world can offer you, to absent yourselves from the privilege of learn-

ing more clearly the things that pertain to eternity. I am going to do tonight what I am not in the habit of doing; but, my friends, decisions cannot be made tomorrow; decisions can only be made in the present, and my question that I desire to ask of you tonight is this: Are you willing, you who are above fifteen years of age, and not a communicant member of any church, are you willing to sit down for seven Thursday evenings from 7:30 to 8:30, and just listen, and pray God to give you wisdom and good judgment, and not to be misled by any man, and just take that which is best for you for time and forever? And when the seventh evening is past, you must come to your own decision as to what you want to do, and God will bless you. Now I want to ask a question: How many men are there in this house tonight, married men; how many women are there in this house tonight, married women; how many young men are there away from home and yet who want to do right; how many young women are there who have not got the time to take the more thorough course of the younger class; how many such people have I in this house tonight, who are willing to sit down and listen for seven nights to The Way made Plain? I am going to give you about a moment's time to rise while we all sing one verse of "Nearer, my God, to Thee." I would like to see one hundred people rise tonight, if they are here. I thank my God, if there are none to rise — if you are all members of the Christian Church; it is only that

much more of a blessing, but if you are not, do not be ashamed; just say, "I am willing" and that will give me a chance to know who and where you are. Let us sing:

Nearer, my God, to Thee,
Nearer to Thee!
E'en though it be a cross
That raiseth me;
Still all my song shall be,
Nearer, my God, to Thee,
Nearer to Thee!

---

PRAYER.

O God, we ask Thy special blessing upon these nine who have stood up and come to the decision that they want to be Thine. We pray Thee, O God, to be with them these coming seven Thursday evenings, and give Thy servant the strength to remain with them, and give them the strength to come. Do Thou move every member of this class to come and to bring some one else to hear this instruction, that we may have a wonderful Pentecost on the coming day in June when we commemorate the coming of the Holy Ghost. And now we ask Thee, heavenly Father, richly to bless every one in this house tonight, and if any have not come to the right decision, do Thou help them to decide right now what to do for Thee. Hear this our prayer. We ask it in the name of the blessed Master who taught us to pray:

Our Father, who art in heaven: Hallowed be Thy name: Thy kingdom come: Thy will be done on earth as it is in heaven: Give us this day our daily bread, and forgive us our trespasses as we forgive those who trespass againt us: Lead us, not into temptation, but deliver us from evil: For Thine is the kingdom, and the power, and the glory, forever and ever, Amen.

## JESUS IS THE WAY AND THE ONLY WAY TO THE FATHER.

### THE BIBLE KNOWS NO OTHER WAY.

My remarks for this and the next six Thursday evenings shall be based upon John 14:4-6.

"And whither I go ye know, and the way ye know. Thomas saith unto Him, Lord, we know not whither Thou goest; and how can we know the way? Jesus saith unto him, I am the Way, the Truth, and the Life: no man cometh unto the Father but by Me.

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Sanctify us, O Lord, through Thy Truth:
Thy Word is Truth. Amen.

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*Beloved in Christ*:—

First of all, let me give a word of advice to parents. Do not let your children who are below the age of fifteen come into a class that I address this evening with the purpose of uniting with the church and taking no further instructions. It would be a serious mistake to let young people who can have better advantages, be fully instructed for membership in the church in seven evenings. Nevertheless, it will be good for them to be here, and I do hope that I shall so speak to the busy men and busy women who have not had the opportunities in the past that some

have had, who want to know the way, and want to know it quickly. I hope, I say, that I may feel my responsibility, and may talk to you as I would talk if I had only seven hours more to talk to you, and that by the time the seventh hour is up you would stand before your God. It is not my purpose therefore to speak to you in long, periodic sentences, or to select beautiful language, or to speak as an orator from the platform, but rather to talk to you as in the family, face to face, and show you first that *there is only one great universe.*

Jesus said to His disciples, "Let not your heart be troubled; ye believe in God, believe also in Me. In My Father's house are many mansions." Jesus has many mansions in His Father's house, but only one house; and let us not forget that the same God Who rules this earth is the same One who rules the sun, and the moon, and the stars, and the same God Who rules in heaven; that the whole universe is but one house of God.

And, furthermore, let us not forget that *there is but one God.* "Hear, O Israel, the Lord our God is one Lord." The first commandment already shows us that there is but one God. "I am the Lord, thy God; thou shalt have no other gods before Me."

And just as there is only one universe, and only one God, just so there is *only one Savior.* I am the way, the truth, and the life; no man cometh unto the Father but by Me, said Jesus Christ. The apostle tells us that there is no

other name under heaven whereby man can be saved.

Now, if you know that there is but one universe, one God, and only one Savior, you ought to know furthermore, that there is *only one greatest duty.* Jesus said, "Seek ye first the kingdom of God and His righteousness, and all these things shall be added unto you." Many men and many women are remaining out of the kingdom of heaven because they think they have no time to search the Scriptures and prepare for salvation, as if a dollar were worth more than a soul; as if time were more important than eternity. There is no business on earth so important now as to sit down and listen to the plain plan of salvation. But, in the next place, *there is only one way to be saved, and that one way is the Lord Jesus Christ.*

I promised to make the way plain, and how can I make it plainer than simply to state in one sentence, *Jesus is the way, and the only way to the Father.* I am sure there is not one of you who does not wish to reach the Father. There is not one of you who would want to die everlastingly lost. There are not ten ways, nor five ways, nor two ways to reach heaven, *but only one.* All that I shall say this evening, and the following six Thusrday evenings, shall be comprehended in this one sentence: *Jesus is the Way and the only way to the Father.* May the Holy Spirit impress it upon your minds and in your hearts and lives forever.

### THE BIBLE KNOWS NO OTHER WAY.

I. This Book which I hold in my hand makes claims that no other book in the world does, that it is a revelation of God to man. *This Bible is God's Word.* Is that plain to you? Let me see if I cannot make it plain. In this enlightened age it ought to be no question whether the Bible is God's Word or not, and yet we have so many infidels around us, so many skeptics, so many things said against the old Book, that it becomes necessary now and then to ask ourselves the question, Is it plain that this is God's Word? Now, let me make it plain to you.

1. It is plain to me that *God can speak.* Some people seem to worship a kind of an influence they call God; they can see God in the flower; they can see God in nature; they can see God in all things around us, but they cannot see a personal God, and do not believe in a personal God. They do not think that God has ever spoken to man, or even could speak to man. Now, dear fiends, it is just as plain to me as anything can be, that God could speak. When I see in some factory a threshing machine, it looks to me without any doubt whatever, that there is the possibility of man to make a threshing machine. When I go into a factory and see an engine, it is plain to me that the man that made the engine is greater than the engine, and when I look around me this evening and see these hundreds of people sitting here, every one with a tongue in his mouth, able to talk, it is

plain to me as anything can be that He who gave you that tongue, and He who gave you the ability to use that tongue, He that could make you to talk, could talk Himself; for is it possible that the thing made is greater than the maker?

2. Not only is it plain to me that God could speak, but it is just as plain to me that *He would speak.* All over the world there is a common consent that God must be a Father. Could you imagine for a single moment that you could be a father in a home, and could speak, and could have children, and never would speak? The very fact that God can speak and has children, is plain to me that He would speak.

3. And not only is it plain to me that He would speak, but it is plain to me that *He has spoken.* There are other books of religion, but nowhere in all the world do you find a book that claims like this Book, "Thus saith the Lord." The Mohammedans have their Koran, and other false religions have their books of worship, but nowhere in all those books do you find a period of fifteen hundred years from the time the book was begun until it was finished; never do you find that the same book was penned by over forty or fifty men; never in any of those books do you find that there are sixty-six books, and all containing the same mind. Now, when you read through this Book from Genesis to Revelation and find it takes a period of about fifteen hundred years from the time the first verses were written until the last were written, you find that there is the same Mind running through this

whole Book, and that this Mind can be no other than the Mind of God; but where is the one man that ever wrote for fifteen hundred years; and where are there sixty books in the world that can be found under one cover, that have the same mind? So it is plain to you, and I believe it must be plain to you, that this Book can be no other than that which it claims, the Book of God. "Holy men of old spake as they were moved by the Holy Ghost." "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works." If this matter is not plain to you, that the Bible is God's Word, there is no use to teach you the doctrines of the Bible. If the Bible is only an old book that does not consist of the revelation of Jesus Christ, and the revelation of the true and living God, we might just as well stop here as to go another step further. Is it plain to you that the Bible is God's Word? If so, I want to state another proposition concerning this Bible.

II. *Without Jesus the Bible would be total darkness.* Jesus said, I am the way, the truth and the life, and no man cometh to the Father but by Me.

Now, I say tonight that the Word of God itself would be total darkness without Jesus Christ. Take Jesus out of this Book, and what dou you find? *The darkness of Satan;* the *darkness of sin,* and *the darkness of destruction.*

Read this book through without Christ in it, and you will find one long trail of the old serpent going over every page; read this Book without Christ in it, and you will find sin soiling every page; read this Book through without Jesus in it, and you will find floods, and graves, and battles, and death, and hell, and destruction, and darkness — the darkness of Egypt, and the darkness of those three hours when Jesus was hanging on Calvary is not any more dense than the darkness of the Bible would be without Jesus Christ in it. So I tell you tonight that you never could find your way through this Book, were it not for the fact that Jesus Christ is the only way, and the way to the Father.

III. But when you find Jesus in this Book, *then it is the brightest of all books*; then you find in the very first book of this Bible the promise of the seed of the woman that should crush the serpent's head; you find that promise repeated time and again, becoming brighter and brighter as you read through the Old Testament, not only telling us that He shall be born of a virgin, but telling us what His name shall be; telling us where He shall be born; telling us that He shall die for our sins, and that He shall rise again without suffering corruption.

As we go on through this Book we come to the bright light of the New Testament, where the angels from heaven come and sing, "Glory to God in the highest, and on earth peace, good will toward men;" where the very heavens are

lit up with a Star of the East, telling us the Savior is born.

We come to the day of Pentecost, when the fiery tongues from heaven tell the wonderful story that Christ has risen, and that Christ has ascended on high, and that the power of the Holy Spirit is making Him known to the ends of the earth. Read on through this Book and you will find not only the history of the past, and the history of the present, but the history of the future, the Judgment to come, and the great eternity beyond. And so I say when you read this Bible carefully, you will find that without Jesus it is the darkest of all books, and with Him it is the brightest.

IV. I want to give you another proposition to show you just how to read this Bible.

1. Get your last Bible and some good helps, this very evening. A young woman came to me to buy a Bible, and asked my advice as to what kind of a Bible she should buy. I said, Get a Bible with good print; get a Bible large enough that you can read it when you are old. Let me give that advice to all who are sitting before me tonight. If Jesus Christ is the only way to the Father, then be sure that you get a Bible that you can be familiar with when you are old. What a mistake it is to buy a little Bible with fine print, read it a few years, and then your eyes give way, and you have got to get a new Bible, and you are not familiar with it, and consequently cannot read it as you could the old Bible. At once buy one of the best Bibles

that you can find, well bound, good large print, and make that the last Bible you ever want to own.

2. My second advise with regard to reading the Bible is this: Ask the Holy Spirit to give you light. If I this evening wrote you a letter and you could not understand it, the best thing you could do would be to bring that letter right to me and ask me, What did you mean by this sentence? or, What do you mean by this page? and, if I do not understand my own letter, who does? We have just read that this Book is the Word of the Holy Spirit. *"Holy men of God spake as they were moved by the Holy Ghost."* Some people say this Bible is a book they cannot understand. Why do you not go to the Author of the Bible? Why do you not ask Him to give you light? Why do you not ask Him to help you to understand this Book? So if you want to have the way made plain, ask the Author to explain Himself.

3. And then, if you want to understand the Bible, distinguish very closely between what God's Word teaches, and what it contains. Some men cannot understand how the Bible can be the Word of God when it tells us what this and that man said, and tells us what the devil said, and what Balaam's ass said. They cannot understand how all that can be the Word of God. They cannot understand how a description of Noah being drunk, and of David committing adultery, can be the Word of God, just the same as the description of the day of Pentecost. When

you read the Word of God, always ask yourself the question, What does this Book contain, and what does it teach? It not only teaches us what good men did; it teaches us what bad men did. It not only teaches us what God loves, but it teaches us what the devil loves. It not only is God's Word to tell us what He Himself says, but it is God's Word to tell us what the devil said. Now, what the devil said himself is the devil's word; *it is God's Word to tell us what the devil said.* So that this Bible is God's Word from the first page until the last. Isn't that plain?

4. We will go a step further. I would have you make a special study of each book, character, warning, promise, and word. If you want to understand this Bible fully, make a careful study of the book of Genesis; make a study of the book of Exodus; study each book carefully as you go through the Bible. Remember that Genesis means the beginning of things; remember that Exodus means the going out from Egypt; remember that Leviticus tells us about the sacrifice; that Numbers tells us of the numbering of the children of Israel; remember that Deuteronomy means the law given again. And so, when you read from Joshua remember that you are now reading the historical books; when you read Job that you are reading the poetical books; remember when you read Isaiah that you are reading what the great prophets tell us; when you read Hosea, what the minor prophets tell us. When you read the Old Testament re-

member that it is telling us that a Savior is coming; when you read Matthew, Mark, Luke and John, remember that you are reading the testimony of four witnesses of the Christ that has come; when you read the epistles of Paul, remember you are reading the messages that the apostle is sending out to the world concerning the Christ that has come. When you read Revelation remember you are reading what God tells us will take place from that day until the Judgment Day. And thus study every Book of the Bible; study the character of the men in the Bible; study the warnings that are given; take up God's promises one by one and hold to them and drink from them as a thirsty man would drink from a cool fountain.

5. Again, I would have you study this Word of God, *looking for yourself and God on every page.* The Bible is a wonderful Book. When you come to my home and I hand you the photograph album, you are glad to look over one page after the other to see the likeness of men. If you will read the Bible as God would have you read it, you will always find the picture of God and the picture of yourself on every page. Read it as if you were looking at your own photograph.

6. Again, I would have you read this Book with marks on the pages, but not marks to remember where you read last. Some people never can read the Bible without having a kind of a ribbon drawn through it to tell them where they stopped. It reminds me of a poor farmer

boy hoeing corn; when he goes to dinner he lays a stick down at the last row that he may know where he quit. A man who hoes corn like that hasn't a great interest in his corn. A man that takes an interest in the matter knows exactly where he stopped and where to begin after dinner. A man who reads his Bible carefully, studying it carefully, does not need to throw a little ribbon in there to know where he quit. On the other hand, let us not be afraid of some marks in the Bible. When you hear a sermon on a certain text, and that text makes an impression on you, take a pencil and put a mark around that text; put down the name of the minister that preached there, and as long as you live you will remember that sermon. When your mother dies, take your pencil and draw a mark around her funeral text, as I have one around my mother's funeral text in this Bible, and you will never forget what your pastor told you that day. When you read a chapter and find a wonderful promise that takes hold of your soul, put a mark around it. And thus from Genesis to Revelation have your Bible so marked that you can read a thousand things there that no other man on earth can read.

7. Then I would have you read your Bible as the latest and best news. How you run to the door to get the daily paper. You want to read all about the last battle; you want to read all about the last bank that failed, and this, and that, but the old Bible lies at home week after week, month after month, year after year, and

you never look into it; and yet there is more real history in this Book than there is in all the magazines and in all the newspapers in the world. Why, this Book not only gives the history of the past, and the history of today, but it gives the history of the future. Eighteen years ago, preaching from the Book of Revelation, I told my people what would take place, and things have taken place in the past year that the world knew nothing about, that I told them, not by any wisdom that I have, but because it is in the Book of Revelation. Read the Bible therefore, as the newsiest Book in the world.

8. Again, if you want the way made plain, I would have you to remember when you read this Book, that there are some things contained therein that you cannot comprehend. Some men say, There is one thing I don't like about the Bible, there are things that I cannot understand. Is that wonderful? Would it not be wonderful if there were things in this Bible that you understood completely; or let me rather say, Would it not be wonderful if you could comprehend everything that is in that Book? But if you could, I would give it up as the Bible. If you could comprehend everything in this Bible, I would say that you, or some man of your equal, gave it to the world; but remember, just as sure as this Bible is the Word of God, just so sure it is the product of a Mind that is so great that it made the sun, moon, and stars with one word. Now how could you expect the worm of the garden, that you cut through with a spade, to

go to your library and analyze philosophy? How could you expect the little bird that sings on yonder little tree in the morning, to be able to explain geometry and trigonometry and mechanics? Pray tell me, how can you, with your little mind, comprehend the great mind of the Lord your God? If, therefore, you find something in this Book that is beyond your comprehension, remember that this is one of the strong evidences that it is not the Book of man, but the Book of the Lord your God.

A woman who was worrying a good deal about the doctrine of the Trinity because she could not understand it, was almost losing her mind when her mother tried a cure for her. Walking across the field, she said to her daughter, "pick up this stone," and the daughter picked it up by hard lifting; they walked on a little piece farther. "Now," said the mother, "pick up this rock," and the daughter said "No use trying." "Why not?" "It is too heavy." "What are you going to do with it?" "Let it lie." "Well, said the mother, "when you come to anything in the Bible that you can lift, lift it up; and if you come to something you cannot lift, let it lie." When you come to something in God's Word plain enough to understand, understand it; and whenever it is too deep for you to understand, let it lie there as an evidence of God's greatness. Isn't that plain? "I am the way, the truth, and the life; no man cometh to the Father but by Me."

9. One more thought concerning the read-

ing of this Book, and that is, *Talk of the Bible and walk according to it.* How many Christians there are that spend their lives around among lost men and lost women and talk about everything else except the Word of God. Let me ask you the question as you sit before me this evening, Do you talk about the Bible, and when you meet your fellow Christians do you ask them concerning new thoughts that they have found in the old Word of God? What a help it would be if every one of us, when studying the Scriptures, finding a new truth, would tell that truth to our nearest and dearest friends! What a great revelation it would be to all the world if all Christians would talk about the Bible and walk according to it!

Oh, men and women, let me urge upon you all tonight so to live and so to walk that you will compel your children to honor and respect you while you live, to honor and respect you when you die; and not only that, but so to miss you when you have gone away that they will be homesick to spend eternity with you. If there is any one thing that I do believe is the greatest legacy you can leave to your children, it is this: *a Christian life that will compel your children to honor your Bible, to honor your Church, to honor your God.* May God help us tonight so to live that when we close our eyes in death, that our dear ones left behind may have a homesickness that will make them long and pray that they may spend eternity where father and mother are.

In conclusion, I have promised to answer any questions that may be put into this box from seven to seven-thirty every Thursday evening.

*Question No. 1.* How can the various religious denominations, not being of the same mind here, and laying stress on doctrinal thought, enter heaven? D. S.

*Answer:* I would say in the first place, that the trouble in the present day is not that the churches are laying stress on doctrinal thought, but rather that they are laying no stress on doctrinal thought. The most of the churches today do not know what doctrine is. But remember what God's Word says: "Search the Scriptures, for in them ye think ye have eternal life, and they are they which testify of Me." That is doctrine. "All Scripture is given by inspiration of God, and is profitable *for doctrine*, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works." So I would say again, that the trouble in the present day is not that the churches are too doctrinal, but that they are not doctrinal, and consequently they are not one. If we were more doctrinal we would have only one doctrine, and that would be the literal Word of God. But now the question arises: How can the various religious denominations, not being of the same mind here, and laying stress on doctrinal thought, enter heaven? I would answer that in this way: How can your family, not having the same mind, enter the same house? There are

no two people in your family that think exactly alike about everything, and yet you live in the same house, and eat at the same table. Remember what Jesus said in my text: I am the way, the truth, and the life, and no man cometh to the Father but by Me. If we go on that Way, Jesus Christ, no matter if on some minor things we do not think alike, we are on the Way, and on that Way we enter heaven.

*Question No. 2.* How do you know that the old Bible is the inspired Word of God?

*Answer:* I know that in several ways. I know it, in the first place, because God never undertook to do a thing that He failed. When He tried to make a sun, He made it; when He tried to make a moon, He made it; when He tried to make the earth, He Made it; when He undertook to give us the Bible, and just because He undertook it, He gave it. That is my first answer.

The second has already been given. The same mind that is found in the first verse of Genesis is found in the first chapter of John and in the last verse of Revelation; the same mind that runs throughout this Book determines that it is the mind of God.

Another proof is this: You cannot find a single book in the Bible that is anything like any other book outside of the Bible. For instance, he that is speaking to you has published three books. Take the name off of the title page, throw those three books out into the world, and

any man that would read them would know they are the product of the same mind. Read the Bible through, and no difference which Book you read, you find it is the product of the same mind, namely, the Holy Spirit.

*Question No. 3.* Is it right to compel children to go to church and learn the catechism? S. C.

*Answer:* Let me ask you a few questions. Is it right to compel your children to go to the public school? Is it right to compel your children to learn to read and write? Not one in this house tonight would for a moment question the authority and the right of the parent compelling his children to go to school, compelling them to learn in the schools, simply for a short life of possibly sixty or seventy years. Can it be any question now as to what our duty is to our children with regard to God's Word, when God has told us to train up a child in the way he should go, and when he is old he will not depart from it? If parents will live as they ought to live, and teach as they ought to teach, it ought to take very little compulsion to rear their children in the church of God; but I would not for one moment think of allowing my children to decide whether they are to learn the catechism or not, or whether they are to go to church or not, any more than I would allow them to decide whether they are going to steal or not, whether they are going to lie or not, whether they are going to murder or not. In questions of right and wrong, neither old nor young have

a choice. God decides that. And so I would say yes, compel them to study God's Word and to go to church.

*Question No. 4.* What if we would discover on the Judgment Day that the Bible is not true?

*Answer:* There will be no such discovery made. God has settled that. Heaven and earth shall pass away, but My Word shall not pass away. It is said in my text, I am the Way, the Truth, and the Life. The Truth cannot be a lie on the Judgment Day. But suppose for a single moment that on the Judgment Day you were to discover that the Bible is not true, then what? If you do not prepare to meet your God, and on the Judgment Day the Bible is true, you are lost; if on the Judgment Day the Bible is found to be not true, I am as well off as you. Isn't that plain?

*Question No. 5.* Cannot an infidel be a good man?

*Answer:* Let us distinguish very closely between certain terms often misquoted. An atheist is a man who denies the existence of God; an infidel acknowledges the existence of God but denies that the Bible is His Word, or that Jesus Christ is the only Savior. The question therefore is simply this: Can a man deny that the Bible is God's Word and that Jesus is the Savior, and be a good man? John E———— of ————, who himself was a great infidel and afterwards was converted, used to walk around, and every opportunity he had, he laid his hand

upon his heart and said, "Here is the only argument against the Bible — a bad heart." Hume was a noted infidel, but he advised people to commit suicide, and to commit adultery. Voltaire and Paine were noted infidels, both of them were low down rakes. Voltaire even went so far as to hire D'Alembert to lie in court. I never in all my life met a man in a Christian land boasting of infidelity that was a good man. If I were to abuse my father and mother, surely you would say I am a bad man. An infidel abuses his Father in heaven. Can he be good? Have you ever noticed that just as soon as a man is a bad man he doesn't want anything to do with the Bible, and just as soon as he is a good man he loves the old Book? I used to sit up in the hay-mow and read certain books, but I never read the Bible up there. Whenever mother found me in the hay-mow reading a book she made up her mind it was a bad one. The policemen of this country have never yet discovered a real bad rogue with a Bible in his satchel; they have found bottles there. The very fact therefore that a bad man hates the Bible, and a good man loves it, is an answer to the question.

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PRAYER.

O God, our heavenly Father, we ask Thy Divine blessing upon the message of the hour.

We pray Thee that Thou wilt fill Thy servant and all these hearers with that spirit of truth which shall lead us to Jesus Christ, that shall lead us to the only Way that leads to heaven. Thy Word itself has proclaimed that Jesus is the Way and the only Way to the Father. We have found in this Book that the only Way through that Bible is the way of Jesus, the light of the world. We ask Thee now that this Book may become the dearer to us as time passes on. It is the only Book in the world that claims to determine just what eternity means in its fullness. It claims to be the revelation of the Father, Son, and Holy Ghost. O Lord our God, it is the Book that has decided the destiny of nations; it is the Book that is found in more homes in more lands than any other book in the world; it is the greatest Book that ever left the printing press; it is the only Book that has described nations before they were born; it is the only Book that tells us what the Judgment will be, which may yet be far away. O God, our heavenly Father, we ask Thy special blessing upon all who have come to this house tonight. Do Thou give us all the spirit of honest investigation. Help us to seek the Way, and to find it here in time and forever. We ask this in the name of Jesus, who taught us to pray:

Our Father, who art in heaven: Hallowed be Thy name; Thy kingdom come; Thy will be done on earth, as it is in heaven; Give us this day our daily bread and forgive us our trespasses

as we forgive those who trespass against us; Lead us, not into temptation, but deliver us from evil; For Thine is the kingdom, and the power, and the glory, forever and ever. Amen.

## THE LAW KNOWS NO OTHER WAY.

### JOHN 14:4-6.

And whither I go ye know, and the way ye know. Thomas saith unto Him, Lord, we know not whither Thou goest; and how can we know the way? Jesus saith unto him, I am the Way, the Truth, and the Life: no man cometh unto the Father but by Me.

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Sanctify us, O Lord, through Thy Truth:
Thy Word is Truth. Amen.

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*Beloved in the Lord:*

If the Bible is not the Word of God, there is no use showing you what the Bible teaches concerning the way to heaven. But we settled that in our own minds last Thursday evening, that the Bible is the Word of God, and that this Word knows no other way to heaven except through the Lord and Savior, Jesus Christ. I am sure there is no one sitting before me this evening who does not want to die a Christian and spend eternity with his God and Master. If there is more than one way to heaven, it seems to me that the world by this time should have found that way out; but the Bible knows no other way, and I wish to show you this evening that the law of God knows no other way.

There is one part of the Bible that God wrote with His own finger; and not only wrote it on

tables of stone, but long before that, wrote it on the hearts of men. Paul refers to that writing in Romans 2:14, 15: "For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves; which show the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the meanwhile accusing or else excusing one another." This law, written in the hearts of men, as well as written in the Word of God, has never been able to show any man another way to heaven. It knows no other way, except the Lord Jesus Christ. I then again dwell upon my theme: Jesus is the Way, and the only way to the Father.

THE LAW KNOWS NO OTHER WAY.

I. *Without Jesus the law will condemn you.*

II. *The law drives us to Jesus as the only way to the Father.*

I. *Without Jesus the law will condemn you.* I wish to show to you this evening, *the law briefly stated; that the law is good;* and *that the law has no mercy.*

1. We want to understand first exactly what the law is. Let me give you the shorter form of the law as given by Moses.

I am the Lord Thy God; Thou shalt have no other gods before Me.

Thou shalt not take the name of the Lord thy God in vain.

Remember the Sabbath Day to keep it holy.

Thou shalt honor thy father and thy mother, that it may be well with thee, and thou mayest live long upon the earth.

Thou shalt not kill.

Thou shalt not commit adultery.

Thou shalt not steal.

Thou shalt not bear false witness against thy neighbor.

Thou shalt not covet they neighbor's house.

Thou shalt not covet thy neighbor's wife, nor his man servant, nor his maid servant, nor his cattle, nor anything that is thy neighbors.

And concerning this whole law God says: I, the Lord thy God, am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate Me, and showing mercy unto thousands of them that love Me and keep My commandments.

I take it for granted that you know this law; if not, take your catechisms at once and learn it, or go to the Bible itself.

Now this law briefly stated by Moses, has been stated much more briefly by the Lord Jesus Christ in Mark 12:29-31:

And Jesus answered him, The first of all the commandments is, Hear, O Israel; The Lord our God is one Lord; and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy

strength; this is the first commandment; and the second is like, namely this, Thou shalt love thy neighbor as thyself. There is none other commandment greater than these.

You notice at once that Jesus Christ takes the first table of the law with its three commandments, and sums them up into one; and the last seven on the second table, into the second and says, "On these two commandments hang all the law and the prophets."

2. Now, having briefly stated this law, let me call your attention to the fact that *the law is good.*

Again I will show you in Romans 7:12, these words: "Wherefore the law is holy, and the commandment holy, and just, and good." The law of God is as perfect as anything that God ever gave to the world. It is holy; it is good. Examine any commandment, and your own judgment and conscience will at once acknowledge that the commandment cannot be any better. Isn't it a good law that the Lord should tell us that He is the only God, and that we shall have no other gods beside Him? Isn't it a good law that the man created by God should not take His name in vain, should not curse, swear, conjure, lie or deceive by that holy name? Isn't it a good law that the Lord wants every man to rest one day out of seven from his daily labor, and come to the house of God and hear His Word, and love it, and live according to it? Isn't it right that God says, Remember the Sabbath Day to keep it holy? Must we not all ac-

knowledge, as parents and as children, that it is right that children should honor their parents, their fathers and their mothers? What kind of a world would this be if children could do just as they pleased and had no respect and love for father and for mother? Every father knows in his heart that God was right when He said that children should honor their parents; and every child knows that it is right. There can be no question about this. "Hearken unto thy father that begat thee, and despise not thy mother when she is old." It is the common consent of humanity that the young man who has no respect for his parents is not fit to live in any community. It is the honest conviction of every sensible man and woman that we should respect and honor old age. We all know that it is wrong to murder. We cannot hurry any person out of life, either by suicide, or patricide, or matricide, or fratricide, without feeling in our consciences, this is all wrong. The time for you and for me to die is the time that God calls us hence. We all know that it is wrong, absolutely wrong, to commit adultery. There is not a man on earth that does not know that he would rather have a pure wife, a pure sister, than one that has lived in impurity and adultery; and if your sister and your wife should be pure women, then we know that every woman has a right to be pure and live pure, and it seems to me that all of us should feel more than we ever had before, the necessity of throwing our greatest protection and sympathy around all of those that

are tempted to live impure lives. God is right when He says, Thou shalt not commit adultery, and thou shalt not commit fornication. God is right when He said, Thou shalt not steal. We know that it is wrong for a man to come into our homes and take what belongs to us. We know that it is wrong for us to take one thing that belongs to our neighbor. We know it is just as wrong to steal a small quantity as a large quantity, and that consequently God is right, and gave us a good and holy law when He said, Thou shalt not steal. We know it is devilish to lie, and this idea that some people have that one of the commandments broken is a terrible sin, and that another broken is a little sin, is all wrong. A liar in a community may do just as much harm in the end as one who breaks any other commandment. We know, therefore, that the right thing to do is to tell the truth, and the wrong thing to do is to tell that which is not true. We all know that it is wrong to covet that which belongs to our fellow-men; those things that have no life, that cannot be coaxed away, as houses and homes; we know it is wrong to covet those things that have life, that can be coaxed away, like man-servants or maid-servants, or even cattle. We know, heavenly Father, we know, O God, that some people in this world are suffering on account of the curse that has come down upon them because Thou art a good and holy, and a righteous God, and because they have not lived in honor of Thee and for the welfare of humanity. This,

my friends, in a few words, is the law of God pronounced perfect and right.

There is another element in the commandments that you all know. You know that love runs through every commandment. Jesus, in summing up the first table said, Love the Lord your God with all your heart, and with all your soul, and with all your mind, and with all your strength; and summing up the second table, said, Love your neighbor as yourself.

3. These commandments, full of love, perfect, are the very ones that make up the law of God that has no mercy — no mercy whatever. The law of God has no mercy on sinners, and has no mercy on the Substitute for sinners.

I am trying to make the Way plain to you tonight. Some people seem to think they are going to be saved by the law; that they are going to live good, upright lives, and then when they come to die they will pass right on home to the Father. I want you all to understand tonight, my friends, that the law of God has absolutely no mercy on any man, not on the sinner, and not on Him who takes the sinner's place, the Substitute. I call your attention to Gal. 3:10: "For as many as are of the works of the law are under the curse; for it is written, Cursed is every one that continueth not in all things which are written in the Book of the law to do them. Cursed is everyone that continueth not in all things to do the things that are written in this law." James tells us the same great truth in another way, namely, "He that offendeth in one

point is guilty of all." These ten commandments which I have given you tonight from the Word of God are ten fingers. As my ten fingers are on these two arms, those ten fingers are to the two tables of the law; and those two tables of the law demand perfection, and never will be satisfied with anything less than perfection. How shall a man, born in sin, born in the natural state, from sinful parents, how shall he under that law of perfection ever come out saved? Yet if you were born without sin and never had committed a single sin, and never would commit a sin, you would be saved by the law, and that would be the way; but just because you have been born in sin, and just because you have offended in one point, and consequently are guilty of all, and possibly have been guilty of all even by offending in all points, there is absolutely no hope for you to reach the Father by this law. It is not only a curse, but a universal curse. Some one may say, I know very well that the curse of God must rest upon the blasphemer, upon the low, down-trodden drunkard, upon him who goes into our homes and ruins them by adultery, upon the low and the lost, but that law of God cannot bring any curse down upon us good men and good women. My dear friends, I say to you tonight that this law of God has absolutely no mercy on any man on earth, no difference where he is born, no difference how good he may think himself to be.

It is not only a universal curse, but it is a

just curse; for when a man has sinned once, he has done what Adam and Eve did when they ruined the world. When you have broken one point of the law you have broken the whole law. When you break my one finger, you have hurt the whole man, and when you have had one bad thought, or have done one bad deed, or have said one bad word, you have thereby called down the curse of God, justly, upon yourself.

It is not only a just curse, and a universal curse, but it is a fearful curse. It is a fearful thing already to have the curse of parents resting upon a child; but when you come to think that the curse of God is resting upon you as long as you are under the law, it is a terrible state to be in.

And it is not only a fearful curse, but it is a great curse. Some people seem to think that no difference how they live, they are living under the mercy of God; that if there ever is a curse to come it will come on the Judgment Day. Remember this world is cursed. Cursed is every one that hangeth on a tree. Cursed is every one that continueth not in all these things which are written in the Book of the law to do them. A man is cursed right now if he is not saved, and the law of God absolutely knows no mercy.

It is just. It has no mercy even on any innocent party that steps in and becomes a substitute. In Gal. 3:13 we read: "Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree." Now the Lord

Jesus Christ is the only person in the world that never sinned; nor was He born in sin; but He so loved us that He said, I will take the law on Myself; I will put Myself under that law just the same as sinners are; and just as soon as He put Himself under the law of God by circumcision, He began to shed the first blood, and from that time on until He breathed His last breath on Calvary's hill, the law of God said, If Thou, O Lamb of God, art going to become the substitute for sinners, then this law has no mercy on Thee. And did you ever stop to think of the history of Jesus Christ, all that He had to suffer, as if He were the most cursed of all beings? Why was it He had to sweat drops of blood in Gethsemane? Because the law crushed Him down to the earth and said, I will have no mercy on Thee. Why was it that on the tree of Calvary He was hanging there for six long hours, bleeding and dying? Because the law of God said, Thou art innocent Thyself, but Thou hast put Thyself in the place of sinners, in the place of those who transgressed this law, and this law will have no rest until death comes; therefore drive the nails through His hands and through His feet; thrust the sword into His heart; take the scourge and lash His back; take the crown of thorns and drive it into His forehead; Oh, pierce hard and deep; make Him feel not only the sins of one man, but of all humanity! Make Him feel not only the great curse but the eternal curse! Make Him feel what it means to be damned and damned forever! Make Him cry

out: My God! My God! why hast Thou forsaken Me? What does it all mean? It means that the law of God has absolutely no mercy on the sinner, nor on the Substitute for sinners. Christ had to suffer under the law because He redeemed you and me from that law. See if you cannot find a beauty in that verse you never saw before: "Christ hath redeemed us from the curse of the law, being made a curse for us; for it is written, Cursed is every one that hangeth on a tree."

II. While it is true that without Christ the law will condemn you, it is just as true *that the law drives us to Jesus as the only way to the Father.* I now quote from Gal. 3:24: "Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith."

Why was the law a schoolmaster to bring us unto Christ? Why didn't the law drive us out to despair, or why did not the law drive us toward heaven in some other way? Because the law knows that what Jesus said is absolutely true: I am the Way, the truth, and the life, and no man cometh to the Father, but by Me. There is no other way, and consequently this great law of God, which itself is love, and is so just that it has no mercy, says, I will drive you to the only place of hope, to your only place of escape. When the hounds of hell take after thee there is only one tree of safety, and that is the tree of the cross. The only place, the only way of escape is to come to the Father.

1. I now call your attention to this great truth, *that in Jesus only can we see the law's*

*justice.* I have already told you that the law of God has no mercy. Now if you want to know the real justice of God's holy law, stand on Calvary's hill; ask yourself the question, Why must my Savior suffer as He did? Why did they so mistreat Him? The answer comes: Because the law of God has no mercy and demands justice. God had said, "The soul that sinneth, it shall die." God never lies. The law never takes back one thing that it says. Either Jesus Christ had to die, or you and I would have had to perish. And so He hangs there for six long hours, and at last He breathes His last, and bows His head in death, and says to the world, The law is just. Behold what it did to Christ on Calvary!

2. *In Jesus only can we escape the curse of the law.* When you come up to Calvary's hill and know that Christ died for you, then, my friends, the law is bound to keep silent. The law cannot come to you and to me tonight when we take our flight to Christ, and say, You have got to perish. When the law says "Thou hast sinned," I say, "I know it." When the law says to me, "Thou must be damned," I say "No, sir." "Well, but the law is just." "I know it. But here hangs my Savior, and my Savior has paid the debt for my sins. You cannot collect it twice. Here is my Savior, and He says that if I am baptized into Christ I have put on Christ, and inasmuch as He is my Substitute, and has called me to come to Him, I have come; I have accepted Him; I have taken my flight to Him."

"In my hands no price I bring;
Simply to Thy cross I cling."

"And now the curse must escape. Thou canst not condemn me and Him also." Therefore Jesus is the only way, the only way ever to get free from the curse of God that rests upon you.

3. *In Him only can we find the law as our beautiful guide.* Some one may say, If we cannot keep the law perfectly, if even the best Christian cannot keep it perfectly, then why have we got it? My dear friend, you do know that no Christian ever did keep that law perfectly. God's own Word says, "There is not a just man upon earth that doeth good and sinneth not." One of the best men that ever lived, said, "If we say we have not sinned we make Him a liar and the truth is not in us." That man simply does not know what the law is that believes he has reached such perfection that he never does any wrong, in thought, or word, or deed, any more. Then pray tell me, if we cannot keep that law perfectly, even though we aim ever so hard to do so, why have we got it? Let us not forget that this law is here for a double purpose. It is here in the first place to show us our sin, and then to drive us to Christ, that in Him we may escape the curse and find the Substitute that took away our sins. Then in Christ we see this law a second time as a guide to show us how to live, not in order that we may be saved, but because we are saved,

in order that we may do the works that are pleasing to God. The Bible says, "Thy Word is a lamp unto my feet and a light unto my path." I do not remember the Sabbath Day to keep it holy because thereby I can be saved, but Jesus Christ has saved me, and therefore I am going to try with all my might to keep that law. The Lord Jesus Christ laid down these commandments because they are right and good, and therefore on the Way, which is Christ, it becomes my duty to carry these commandments like a lamp in my hands, and live up to them day by day. Therefore you cannot be a Christian and go and crucify your Lord again by trying to commit a sin. You must now escape from the wrath of God and walk on the path of righteousness. In Him only can we find the law then as our beautiful guide. For that reason we as Christian people should study that law every day of our lives, as Moses said the parents should teach their children in the morning when they rise, when they sit down, when on the highway, and see these commandments written on the ends of their fingers, and on their foreheads, and up over the doors, everywhere they should see these commandments, and know them, that they might walk according to them.

I have promised to answer any questions that you might put into this Question Box, that we may make the Way plain as we go along, and I find quite a number this evening:

*Question No. 1.* If parents that believe in baptism have a child, and they do intend to have

that child baptized, but keep putting it off from time to time; then they decide on a certain date not far in the future to have the child baptized surely, but death comes suddenly and the child is not baptized, will either child or parents be punished because the child was not baptized? Is not an innocent baby's soul precious enough that God would save it, even though we neglect to have it baptized?

*Answer*: It is the opinion of the Lutheran Church that God will condemn no child. It is absolutely taught in the Bible that no one can be saved without the new birth by water and the Spirit. If you ask me the question, Are parents responsible for putting off from time to time what should be done today? I surely answer, There is a responsibility there. Remember, however, that we are not judges. It is not for me as pastor to say what that punishment would be. When the question arises as to whether the child shall suffer and die, I will say that that is never the question. Let me give an illustration. Suppose in your own home you had a little daughter lying at the point of death with typhoid fever, needing a physician, very thirsty, calling for water to drink; no medicine, no doctor; no nurse; no help; suppose that child dies; the question arises now, Is it the child's fault? What would become of a child in that condition, without these helps that I have been speaking of? When the child does die, whose fault is it? Who is to be censured? Surely the parent that refused to call a physician; refused

to give the medicine; refused to give that child a drink. There you have an illustration of what ought to be done with the parents when they refuse to bring their child to God, as God says they shall; when they refuse to have it born again by water and the Spirit, as Jesus said to Nicodemus. When they refuse to take care of the child's soul, the question is never in my mind, what will become of the child, but what will become of such ungodly parents? And surely when we discover our sin, there is just one thing to do, and that is to repent, and God will forgive.

*Question No. 2.* What is your theory concerning hell? C. M.

*Answer*: My theory is exactly the theory of Jesus Christ. He said: He that believeth and is baptized shall be saved; and he that believeth not shall be damned. Again He says: Their worm shall not die, neither shall their fire be quenched. The smoke of their torment ascendeth up forever and ever. That is God's way of telling what hell is. In another place He tells us that one who was there cried out: "I am in torment!" and asked for a drop of water to cool his burning tongue. When you ask me to describe hell more fully than God has done, I cannot do it, and I never want to know any more about hell than I do tonight. The thing for you and me to do is to accept the Lord Jesus Christ; get on the only Way, and never know anything more about hell than we know now.

*Question No. 3.* Is it wrong for a wife to sue for divorce from a drunken, brutal husband, or

one who will not suport his off-spring; and is it wrong for her to marry another? Should a man or woman marry after securing divorce on the ground of adultery? C. M.

*Answer*: As far as the first question is concerned, I would say it is hard to define what a real brutal husband is. There are cases before the courts where women have sued for divorce because of the brutality of their husbands, when the husband simply did things that any decent husband would do. What I wish to correct here is the idea that just a little misunderstanding in a home is brutal; or that for every little trial that comes in the home, we ought at once to go and sue for divorce. However, it is the plainest commandment in the world for every one to defend his or her life, and in case of a wife being so brutally handled that her life is in danger, she surely has a right to appeal to the law. She need not ask for a divorce. She can have peace without a divorce. The law will protect her. There is only one reason given in the Scriptures for divorce, and that is adultery; and the only one that has the right to marry after such a divorce is the innocent party.

*Question No. 4.* What is your idea in regard to a materialist? Can a materialist enter the kingdom of heaven?

*Answer*: He can after he repents and comes to Christ, not as a materialist. A materialist is one of two kinds. There is what we call perfect materialism, and imperfect materialism. Perfect materialism regards but one substance in

the universe, and that is matter, doing away entirely with the idea of a personal God. That is as near atheism as anything can be found. The imperfect materialism goes just a step further toward truth, and yet is far away from the truth, and that is, that the universe must have a spirit and man none, or that man must have a spirit in him, and the universe none; in either way there is no personal God. The only people on earth who are real materialists are the Buddhists and their followers. The Buddhists are the nearest atheists in the world. An atheist is the man who says there is no God. The materialist says that all substance is matter, and matter has all the God there is in itself; and consequently they live right on — just the opposite of Spiritualism — and say, We are just a bunch of clay and that is the end of it. If that kind of a man could reach the kingdom of heaven without repentance, there would be no use talking about a Savior, and Christ being the Way; so my answer is, No.

*Question No. 5.* Who was Cain's wife?

*Answer:* I would not answer that at all, if it were not one of those fool questions that have been asked for ages. The object of the question is to show that it was impossible for him to have a wife because he was the brother of Abel, and was sent out when there was no wife for anybody; that is the theory. The fools that are asking that question forget that in those days the people lived to the age of nearly a thousand years. And they forget another

thing, that by the time Cain surely did marry, there must have been at least five thousand six hundred wives for him to make a choice from. My answer is that it was one of those five thousand six hundred. I don't remember her name. I wasn't there.

*Question No. 6.* We frequently hear it said, "I am sorry I did so, and if I had my life to live over I should do different." Does the Christian need to sorrow over past sins forgiven? D. S.

*Answer:* I think the case of David answers this very nicely. David committed a great sin. It never occurred to him how great the sin was until it was bound to be found out. That is the way it is today yet. A great many people go on sinning and live just as though everything is all right until it is going to be found out; then they think it is an awful sin. David did not seem to know that he had sinned as he had. At last God opened his eyes by a little parable. He said there was a man who had a large number of sheep; another one had but one little lamb. The man that had the many sheep received company, and instead of killing one of his own flock, he went over and killed the only little lamb his neighbor had. Oh, that aroused the ire of David. He said, That man has got to be killed. Nathan said: "Thou art the man!" David had been doing that very thing himself and did not know it. He robbed Uriah of his only wife and had the husband killed, and all that time seemed to think, it is all right, but when God showed him that he is the man that ought to die for the awful

crime he committed, then he began to repent; then he saw his awful mistake; then he got down and wept for his sins, and God said, I will forgive thee, but that little child has got to die—die, though the man was forgiven. And after that, David wrote those beautiful Psalms of repentance. In other words, David repented all his life for the sins he had committed, though they were forgiven. It is our duty to repent that we are born in original sin. It is our duty to repent for every sin that we have ever committed, no difference though they are forgiven. Can you ever get away from it? I believe it is a good thing we should repent over the sins God has already wiped out.

*Question No. 7.* Does the Bible tell us it is wrong to have more than one wife, or husband? Many old Bible characters had more than one wife, for they are referred to as wives, showing the plural. C. M.

*Answer:* That there were people in Old Testament times who had more than one wife, is true. That there were men in Old Testament times that got drunk, is true. That there were men in Old Testament times that committed adultery, is true. That there were men who committed great sins, and God recorded them, is true. It is nowhere recorded that God ever said a man should have more than one wife. It is shown in the Bible conclusively that God does not want any man to have more than one wife. When He created Adam, He did not make two wives for him, but one, and said, this was flesh

of his flesh and bone of his bone, and they should cling together until death. When God started the world the second time, after the flood, or during the flood, He started it with four men: Noah, Shem, Ham, Japheth. Noah had one wife; Shem had one; Ham had one, and Japheth had one. If God wanted men to have more than one wife, He would have given each one two to start with. Isn't that plain? And Jesus Christ said, a man shall cling unto his wife, and they twain shall be one flesh. He did not say, they six shall be one flesh — they two shall be one flesh. So there is no trouble at all about knowing what God teaches concerning marriage.

*Question No. 8.* How do you account for so many doctors and lawyers being no church members? They are inteligent men as a rule. J. F.

*Answer:* So is the devil intelligent. Intelligence does not make a man a Christian. If any of you had been around medical colleges as much as I have, and would know what kind of lives the majority of medical students live, you would understand why most of the doctors are not Christians. There never was a real good, honest doctor who would not like to be a Christian. And then if you understand, furthermore, why it is that some of your lawyers do not come to church; if you knew what God knows about those lawyers; if you knew what kind of lives a few of them are living, you would soon know the answer. God have mercy on a few of the innocent girls of this city! That is all I have to say on that question. The best honest law-

yers in the world are Christians, and so are the doctors.

*Question No. 9.* If a man believes in God, even if he is not baptized, and is no church member, is he lost? L. T.

*Answer:* Pray tell me, how can he believe in God and not be baptized? How can he believe in God and be no church member, when God says: Go ye into all the world and make disciples of all nations, baptizing them into the name of the Father, and of the Son, and of the Holy Ghost? God says: He that is of God heareth God's words; ye therefore hear them not because ye are not of God. Just as long as a man is not willing to be baptized, and just as long as he does not want to hear God's Word, he simply is lying when he says he does believe in God.

*Question No. 10.* Is it right for parents to coax a son to unite with a church when it makes him mad?

*Answer:* I have an idea that is some boy that got mad because his mother asked him to come here, or because she wanted him to be a Christian. The question itself is its answer. Why should a boy become angry because his mother wants him to be a Christian? The very fact that he does get angry shows that he is in a bad state; the very fact that he does get angry shows that his mother knows that he ought to be a different boy. But now to encourage the mother to keep on asking, I want to refer to one little thing that took place yesterday morning. There is a

man sitting before me tonight who said to me — and I know he will pardon me for making use of this, for I will not mention his name — "I really have not got time to go on Thursday evening; it is my busy evening in the week, but," he said, "I am going to find time, for it was always my mother's wish that I should be a Christian," and right there he broke down and cried; and I walked away and thanked God for that mother that coaxed that boy. She is dead and in heaven now, but she rejoices over the fact that he is here tonight. And I want to say to you as parents, you want to coax those boys, — not only coax, but speak, and pray, and plead with them; and do not think because you die and they are not saved, that they will forget what you said. I know from my own experience that my mother has done as much, a thousand times more good, since in heaven than she did while living. Then we remember what mother said; then we remember what our mothers did; and when a man knows his mother is in heaven, he has got to be the ungodliest of all ungodly, if he does not try to find the way that mother went.

May God bless the answers to these questions, and lead us all into deeper truths, and stay right on the narrow way that leads to heaven, is my prayer. Amen.

### Prayer.

O God, our heavenly Father, we ask Thy blessing upon the message of the evening. We know that when there are many roads to travel, we are liable to lose one or the other, but when there is only one Way, we cannot lose ourselves. O God, we thank Thee that the Way is so plain, and that this Way is no other than Jesus Christ, the Way, the Truth, and the Life; and we thank Thee that none has ever started out on this Way without reaching heaven and the Father, when he desired to remain faithful until death. We ask Thee now Lord our God, that Thou wilt move every one of us in this house tonight to be honest with our own souls, honest in our investigation, to search for the truth, and live according to it. O God, we pray Thee for a coming Pentecost. We ask Thee to multiply the number of Thy servants in this community. We pray Thee that the church at large may sever itself from the ungodly world, and come out and labor for the extension of Thy kingdom. Lord God, bless Thy servant, and those who have given these questions for honest answers; and bless the hands that are recording this message at this hour, and we pray Thee, O God, that this simple message to make the Way plain, may speak to hundreds and thousands, and even millions, long after Thy servant's tongue is silent in this world. Lord, bless this congregation tonight. Help that the Way may be plain to our souls, and made plain by Thy Holy Spirit. We

ask this in the name of Jesus, who taught us to pray:

Our Father, who art in heaven: Hallowed be Thy name: Thy kingdom come; Thy will be done on earth as it is in heaven; Give us this day our daily bread, and forgive us our trespasses as we forgive those who trespass against us; Lead us, not into temptation, but deliver us from evil: For Thine is the kingdom, and the power, and the glory, forever and ever, Amen.

## FAITH KNOWS NO OTHER WAY.

JOHN 14:4-6.

And whither I go ye know, and the way ye know. Thomas said unto Him, Lord, we know not whither Thou goest; and how can we know the way? Jesus saith unto him, I am the Way, the Truth, and the Life: no man cometh unto the Father but by Me.

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Sanctify us, O Lord, through Thy Truth:
Thy Word is Truth. Amen.

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*Dear Christian Friends:* —

Surely when an immortal soul asks the question, "How can I reach the Father; how can I reach my heavenly home?" it becomes my duty as a responsible minister of the Gospel to give you a plain answer that cannot be misunderstood. I am glad to say that fifty-nine have signed their names to these cards in order to have me to answer that question, Which is the way? While there may be a few of these who have long ago learned the way, the most of them want to know more fully. Before you leave this audience tonight, if you are not a member of the Christian Church, or even if you are, if you

are not well informed on the Way made plain, I hope you will sign one of these cards.*

*To the Pastor of the First Lutheran Church, Mansfield, Ohio:*

I hereby signify my intention, by God's help, to unite with your first Catechetical Class, after this date, to learn and obey God's saving truth. Name.....

Jesus tells us in the words of my text, that He is the only Way that leads to the Father. I have already shown you that the Bible knows no other way; that the law of God knows no other way. If you expect to find the heavenly Father through the ten commandments, those commandments will never bring you to Him, unless you go to Jesus Christ. I desire to show you tonight that the Apostle's Creed knows no other way than simply to show you Jesus Christ. While the Ten Commandents are law, the Creed is taken from the Gospel.

The Gospel is the good news that Jesus Christ has come into the world to save sinners, and through faith to make them forever blessed. The difference between the law and the Gospel is plain. The law condemns you, and the Gospel offers you salvation. The law is the knife that cuts the wound open; the Gospel is the healing balm, the healing salve, that you place upon that wound to restore you to health and strength.

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*Every sermon in the first Lutheran Church is a plea for souls. While one class is being instructed, others are invited to sign the above card.

Having shown you the difference between the law and the Gospel, I would have you to understand that the substance of the Apostles' Creed can be summed up in two words: It shows you God's essence, and God's holy will. In the Apostles' Creed with its three articles, treating of creation, redemption, and sanctification, or of the three persons of God, the Father, Son, and the Holy Ghost, you learn to know who the true and living God is; that God is a Spirit; that He is only one God, and that this one God is the Father, Son and Holy Ghost, three persons in One. This Triune God we see and hear at the baptism of Jesus Christ. Jesus, the one person, stands in the water; the Holy Spirit comes down in the form of a dove; and the Father speaks from heaven, saying, "This is My beloved Son, in whom I am well pleased." This Triune God knows no other way except the one that is shown in the Creed, Jesus Christ.

### FAITH KNOWS NO OTHER WAY.

Let me show you this,

I. *By Creation;*
II. *By Redemption;*
III. *By Sanctification.*

I. The Father knows no other way. If the Father knew any other way to save man, do you suppose He would have given up His only begotten Son to come down here into this world,

put Himself under the law, and bleed and die for us? Do you suppose the Father's love ever would have tolerated that Jesus Christ should be slaughtered on Calvary's hill like a lamb, if there was some other way for you to reach heaven? We say in the first article of the Creed: "I believe in God the Father, Almighty Maker of heaven and earth." Of all His creatures, some can be seen and some cannot. The chief of these that cannot be seen are angels; and of those that can be seen, the chief is man. Among the angels there are none that know of any other way.

The good angels know no other way except Jesus Christ. The Palmist says: "Are they not ministering spirits, sent forth to minister unto them who shall be heirs of salvation?" If there were salvation any other way except through Jesus Christ, do you suppose that the heavenly host would have left their home on high to sing to the shepherds when Jesus Christ was born? If there were salvation any other way except through Jesus Christ, do you suppose that God would have sent that angel to strengthen Jesus Christ when He was down in the garden of Gethsemane? And do you suppose He would have sent an angel to roll the stone away from the sepulchre when He arose from the dead? And do you suppose that the angels would have ascended with Jesus Christ, and are coming again when He comes to judge the quick and the dead, if they knew any other way? The angels of God, my friends, know no other way to the

Father, except by the Lord Jesus Christ. In the picture of the ladder of Jacob, you remember that Jacob saw the angels ascending and descending on that ladder, and we are told in this same Gospel of John that Jesus is the fulfillment of that type, that the angels of God ascended and descended on Jesus Christ. In other words, if it were not for Jesus Christ, no angel would ever have found his way to this earth. It is by Him, the only Way, that the angels go up and down from the throne on high here to this earth on which we live.

And what is true of the good angels, is just as true of the bad. We are told that there were angels that did not keep their first estate; we are told that they abode not in the truth. God did not create devils. He created good angels, but a good angel became a devil, as a good man may become a devilish man. Now these bad angels know no other way except Jesus Christ. If the bad angels and the devil knew that there was some other way to be saved outside of Christ, why would they have possessed men as they did during the days of Christ's ministry? Why would the devil be so interested in you today when you want to be a Christian? Just the moment that you decide that you want to become a Christian, your bad friends will stand by your side and mock you, and sneer at you, and if you had your eyes open, you could see the very devil in them trying to keep you away from the only Way that leads to heaven. A man sneering

the other day said, "There are so many hypocrites in the Christian Church;" the man sitting by his side said, "You are an infidel, and we never hear people talking about hypocrites in your company. You are passing a compliment on the Christian Church. You and your tribe have no hypocrites; you cannot have them." Do you see the difference? The angels in hell as well as the angels from heaven, know no other way except through Jesus Christ.

You ask me tonight, How can I come home to my Father? How can I go home to heaven? There is no other way except Jesus Christ. Even man knows no other way. God not only created angels, but He created man in His own image. Man fell in his sin, and ever since that he has been a fallen man. The fallen man has been trying time and again to find some way home, outside of Jesus Christ. About ten years ago we had in the city of Chicago a great Parliament of Religions. All the religions of the world were called together into one congress, and when it came to the question in that great congress, How are souls saved? there was only one religion that could answer the question. All the false religions of the world had no answer to the question, How can a man go home to the Father? But the Christian Church had the answer. Jesus said: "I am the Way, the Truth, and the Life, and no man cometh unto the Father but by Me." Man knows no other way. If you know of any other way tonight to heaven,

pray tell me. Where is it? Where is it recorded? Who ever went any other way?

It is not only true that man knows no other way; it is just as true that Providence knows no other way. "In Him do all things consist" says the Word of God. "All things work together for good to them that love God." Everything works for your good if you love God, and if you do not love God, everything works against you. And when a man has Almighty God against him, how can he succeed? The idea of men thinking that they can be successful and be no Christians! You might as well try to successfully bump your head against the Rocky Mountains, trying to push them into the Pacific Ocean, as to try to break through the almighty arms of the Almighty God against His will. Providence stands back of every man that loves God and pushes him to success. The almighty hand of God is against every man that does not come to the Father in the right way.

II. In the second article of the Creed we confess that we believe in Jesus Christ, His only Son, our Lord, who was conceived of the Holy Ghost, born of the virgin Mary, suffered under Pontius Pilate, was crucified, dead and buried. He descended into hell; and on the third day He rose again from the dead. He ascended into heaven, and sitteth on the right-hand of God the Father Almighty, from thence He shall come to judge the quick and the dead. Now in that whole second article of Redemption, you do not find one word that will show the way to heaven

except through Jesus Christ. In this second article of the Creed you find the center of the Bible, the center of the catechism, the center of these Scriptures that I am giving you now, — He is the Way, and without Him there is no other.

The Son of God knows no other way. Do you suppose, my friends, that Jesus Christ Himself would have come down here on earth and been like a slave for thirty-three years, and spend the last three years of His life not even having a place to lay His head; do you suppose He would have worn the crown of thorns, when He might have worn the golden crown in His eternal home; do you suppose He would have taken the scourges of man upon His back when He could have been sitting at home in honor; do you suppose He would have had His hands and His feet pierced, if there had been some other way to get to heaven? I preach to you a dying Lord to save dying and perishing man. God the Son knew no other way. The wages of sin is death. A man is worth more than all the world. One man lost, more than a world lost. If this congregation were lost tonight, it would be more lost than five hundred worlds like the one that we live in, and none but the Almighty God, with His only heir, Jesus Christ, could pay the debt. Jesus knows no other way.

Not only does His divine nature know no other way, but His human nature knows no other way. Jesus Christ became man — why? Because a Savior had to put Himself under the

law. He had to become man in order to become man's substitute. Now if He knew of any other way as man, He would not have become the God-man.

Christ's Office knows no other way. We are taught in this Creed that the office of Jesus Christ is this: That He is the one Mediator between God and man—the man, Christ Jesus. You know what a mediator means. If one man is at variance with another, and I come in the middle and make peace between those two, I am a mediator. God the Father in heaven is one party, and man on earth is the other party; and so the Son of God, being God, is the right One to take hold of the Father's hand, and being man, is the right One to take hold of your hand, and with His human hand in your human hand, and His Divine hand in the Father's hand, He is the one Mediator between God and Man, the only Way, and seeing this, He cries out: The Son of Man is come to seek and to save that which was lost! The only Way to heaven — the only Way He knows by His office.

He has three different official names. He is called the Prophet, because He made known to us the will of the Father. As Prophet He knows no other way. He is called the High Priest. The High Priest offered the sacrifice of the lamb. Jesus Christ is the great High Priest, and offered Himself. He knows no other way. Another official name is King. Jesus Christ is King of kings and Lord of lords, but the great King knows no other way.

This is not only true of His office, but this is the testimony of His state of humiliation. The Lord Jesus Christ, as you all know, performed His office in two states. We say in explanation of this Creed, I believe that Jesus Christ descended into hell. There we begin the state of exaltation; but from His conception to His descent into hell, is His humiliation. Why did God allow Himself to become man? Why did He allow Himself to suffer under Pontius Pilate? Why did He allow such a picture to go before the world as Jesus standing before Pilate, when the time is coming that Pilate will stand before Jesus Christ? Why did He go down to the grave and there sleep in a borrowed tomb? Why? Because He knew that there was no other way but the state of humiliation by which He might get ready for that great state of exaltation.

When we confess in this Creed: I believe that Jesus Christ descended into hell, we mean exactly what we say. We do not mean He went down to hell to suffer. His sufferings ended on Calvary. But we do mean He went down there to conquer the devil; that He went there to conquer all the powers of hell, and to show that He was the Conqueror. And therefore He came forth and ascended into heaven, and sitteth on the right hand of God the Father Almighty, from whence He shall come to judge the quick and the dead. Why would He want to judge the quick and the dead if there were some other way? Why would He be sitting at the right hand of

God, if there were some other way? There is no other way.

III. Not only is this the testimony of His state of humiliation and His state of exaltation, but I find that when we come to the third article of the Creed, we have the same answer. We say in that article: I believe in the Holy Ghost; the Holy Christian Church, the communion of saints; the forgiveness of sins; the resurrection of the body; and the life everlasting. Amen.

I believe in the Holy Ghost. What do you believe about the Holy Ghost? You believe that He is the third person of the Godhead; that the Holy Ghost has given us the Scriptures. You believe the Holy Ghost comes to us through His Word and the Holy Sacraments. You believe that wherever this Word is the Holy Spirit is. You believe that when you are baptized in the name of the Father, and of the Son, and of the Holy Ghost, that there the Holy Ghost comes to you. When you go to the Lord's Supper where the words of the Holy Spirit, and bread and wine are given to you, and it is said: Take eat, this is My body which was broken for you; and take drink, this is My blood, which was shed for the remission of your sins, it is said by Him who is the only Way, Jesus Christ. The Holy Spirit knows no other way, except Jesus. That is the only way to heaven.

And how does the Holy Spirit come to us? He comes to us in the means of grace. And where are they? They are found in the Church. And therefore we say: I believe in the Holy

Christian Church. We do not believe that the Christian Church is made up of wood or stone; we do not believe the Christian Church is made up of buildings; we do not believe that a few people have the right to assume that name and apply it to themselves; but we believe that God Almighty has a Church on earth, and that this Church consists of true believers in the Lord Jesus Christ, the only Way that leads to heaven, and the Church knows no other way. If the Church of God knew any other Way except Christ, we would close our doors, and stop our Sunday Schools, and stop our catechetical instruction and preaching, and we would go out and do something else. There is no other way for me to reach heaven except through Jesus Christ; there is no other way for my church members to reach heaven except through Jesus Christ; and I, knowing this, knowing it just as truly as God cannot lie, I live and I pray, and I appeal to men that they may know the Savior, and come in time to the Lord Jesus Christ and be saved. The Church knows no other way.

And I would go a step further, and say, that there is no other way in which we have the promise of forgiveness. God the Father cannot forgive a sinner's sin unless it is atoned for; and God the Father cannot forgive a sinner's sin unless the one that is forgiven accepts that atonement. God the Holy Spirit cannot call any to salvation unless He calls him to Christ and Him crucified. The debt must be paid. Jesus paid it, and the Holy Spirit makes the

plea. Consequently you will find that on the day of Pentecost the Holy Spirit held up Christ crucified and risen from the dead as the only Savior of the world. That is what we mean when we say we are justified by faith. That is what we mean when we say we believe in the forgiveness of sins. We do not think our going to church will take us to heaven; we do not mean that because we have paid our debts we are going to heaven, or because we do not chew tobacco, or smoke, or drink, we are going to heaven. No. We believe this, that every man is a lost man, and he will be lost until he accepts the Savior; and the only way to accept the Savior is simply to say, I trust in Him as my Substitute, and my Redeemer and the only Way. Father, take me on the only Way! That is salvation; and the moment you hold to Christ as the only Way, God says, I will forgive you for Christ's sake; and that is justification by faith, and that is peace, and it is the only way you will ever get peace. Your trying to get to heaven by your own good works does not work; it does not work three hours in a day. You start out in the morning thinking, I am going to be a pretty good man, and before nine o'clock you have blundered, and you have no peace. The thing to do is simply to acknowledge yourself as a poor, lost, condemned, helpless sinner. Here, Christ, I am. "In my hands no price I bring; simply to Thy cross I cling." That is my peace and my salvation.

The resurrection of the body knows no other

way. We say: I believe in the resurrection of the body. Why do we believe that? We believe it because Jesus Christ said that He was the Resurrection and the Life, and that he that believeth in Him, though he were dead, yet shall he live. We believe that because Jesus Christ Himself raised Lazarus from the dead. We believe it because Jesus Christ Himself when in the grave arose from the dead. We believe it because He has taught it throughout His Word that He will come like a thief in the night and shall raise us all from the dead. "Many that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt," were the words of the prophet Daniel, and the same were verified in the New Testament by the resurrection of Lazarus as well as Jesus Christ Himself.

Now when you rise from the dead you will find that the only Way to heaven will be your Judge. If you could stay in the grave forever, we would stop preaching; but "every knee shall bow before Him, of things in heaven and on earth and of things under the earth." It may be that you have never bent your knees in prayer, but let me tell you, you are going to bend the knee before Jesus Christ, and you are going to acknowledge that He is the only Way. If you will not do it while living, you will do it on the Judgment Day.

There is no other Way. Eternal life knows no other way. We believe in life everlasting. Jesus said, "He that hath the Son hath life.

He that hath not the Son hath not life." When we examine the words of our text again, we there see that there is no other way. Jesus saith unto him: I am the Way, and the Truth, and the Life, and no man cometh unto the Father but by Me." "Be thou faithful unto death and thou shalt receive the crown of eternal life." Those that will not accept Him, what shall become of them? He that believeth not shall be damned. There is no other answer. Do not think that God is unkind to you, when He so loved you as to become man and lay down His life for you, and bleed and die, and establish His Church, and call and plead with you, and send the Holy Spirit to appeal to you, with the voice of earnestness, and with prayerful voice, that you shall come to Him and be saved. When this invitation is extended time and again and at last you refuse to accept Him, and you are lost and damned, the cry of your own soul in all eternity will be: I am lost and damned, and I have damned myself. God came to save you. He is the only Way. May God help you tonight to accept Him by faith; for this is the only answer that the Creed knows.

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*Question No. 1.* If Easter is celebrated as the resurrection of Christ, why is there not a fixed date?

*Answer:* I would say there is a fixed date. The fixed date is on the first Sunday after the

full moon after the vernal equinox, and that is always fixed.

*Question No. 2.* Can one be a Christian and play cards, and dance, bowl, or even deliberately be where these and other worldly amusements are going on?

*Answer:* He that believeth and is baptized shall be saved. It does not say that he that has got a strong faith and is baptized, but he that has faith in Christ. There are weak Christians and there are strong Christians. There are weak Christians who cannot see as well as strongly enlightened Christians. I would answer that question in this way: A really well enlightened Christian would not go to these places for three reasons: In the first place, he would not love to go because he would learn to love something else better. In the second place, he would not go, because he could not find the time. In the third place, he would not go because he would not throw his influence on the side of the world and the devil. But I should not say that a man that does these things out of weakness is certainly to be lost. He is a weak Christian and in a dangerous position.

*Question No. 3.* How could God give His Son to the world if God and Jesus are One? Jesus reigned in heaven before He came to earth. If Jesus and God are One, how could Jesus be here and the Father in heaven?

*Answer:* God is omnipresent. He is not in heaven in the sense that He is not on earth; nor on earth in the sense that He is not

in heaven. How can Jesus today be in heaven, and yet be here? Where two or three are gathered together in My name, I will be in the midst of them. Undoubtedly you do not understand the omniscience and omnipresence of God. And as far as being One, He is One in essence, and three persons. God did not promise to make you comprehend this, but asks you to believe Him. I can have one sack of fruit. In that one sack there may be apples, pears, and peaches; the apple is not the pear, nor the pear the peach, yet it is all under the head of fruit. Each one has its place. There is one God, but this one God is the Father, Son, and Holy Ghost. Just because He is omnipresent He can be in heaven and here, and the same God takes part in all three articles of the creed. If that is not satisfactory, come around and we will have a talk about it.

*Question No. 4.* Could a loving God punish us even if we do not believe in Him?

*Answer:* I will put another question. Can a loving mother punish the child that she loves? If she did not love the child she would not punish him. If she does love the child she will demand obedience. Just because God does love us He must punish us if we do not accept Him. It could not be otherwise.

*Question No. 5.* The Bible tells us that God made man in His own likeness. If God is a Spirit and not a personal God, why is not man a spirit?

*Answer:* Who said God was not a personal

God? We have just been telling you this evening that He has three persons, The Father, Son, and Holy Ghost, and consequently He created man with a body, soul, and spirit, in the very image of Himself. We are taught in the New Testament that we are renewed in the spirit of righteousness, knowledge and true holiness. The renewal brings us back to the original image, which consists of these three things, righteousness, knowledge and true holiness. God is a personal God, and therefore we need not answer that question.

*Question No. 6.* Shall we know each other in heaven as we do here?

*Answer:* A man's wife asked him that question one time and he said, "Jane, do you suppose I will be dumber in heaven than I am here? I know you here and ought to know you there."

*Question No. 7.* How can a person get another who belongs to the same church, to speak, who has had no cause whatever for getting angry? She passes me in church and will not let me speak to her.

*Answer:* You find the answer to that question in Matthew, the 18th chapter. You go right to that person's house and make an attempt yourself to speak to her. If she refuses to make up or to speak, take one of the church members with you the next time; if she will not speak then, tell it to the church, and if she will not come and make a perfect explanation before the church, God says she shall be put out and

considered a heathen and a publican. That is God's answer to that question.

*Question No. 8.* People go on Sunday excursions because cheap rates are offered, and they have no recreation on week days. Can they do this and not break the law of God?

*Answer:* Did Jesus say anywhere, Remember the Sabbath day to keep it holy provided you could not get half rates?

*Question No. 9.* Could we not be saved by living and obeying God, or without the atonement?

*Answer:* Jesus just answered that question in my text tonight, so I need not say anything more about that. If Jesus can save you without the atonement, He could save everybody else that way. Why would He have died?

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### Prayer.

O Lord, our heavenly Father, we ask Thy Divine blessing to rest upon the message of the hour. We pray Thee, O God, that these questions and answers may be beneficial to not only those who are in the house, but to many who may read them after this evening. Thou knowest, Lord, how many questions are put into the minds of people; some are honest and some are not; some are questions to which we may have the answer; others are only misleading. But whatever may

be the motive, heavenly Father, do Thou bless these questions and answers, and help that they may show us all the right way that leads to heaven. O Father in heaven, do Thou watch over those especially who have given their names, indicating that their intention is to come on the plain and narrow way that leads to heaven. Father in heaven, we ask that not one who has heard these words tonight may attempt to go any other way but the right way. Thou knowest that death is coming every moment to thousands of people. Thou knowest that while we are speaking this evening, thousands are passing into eternity, and Thou knowest that others are coming into the world, and that all who come must be born again before they can see the kingdom of heaven; therefore we pray Thee that Thou wilt make us to know that the Way may be made so plain that none on earth can misunderstand. We do thank Thee that there is a way to heaven, and that that Way is Jesus Christ crucified. We pray Thee that Thou wilt help us to accept that Way, and be faithful until death, that at last we all may receive the crown of eternal life. And now, while we are on this narrow Way, help us in our hearts to pray the prayer that our Savior taught us:

Our Father, who art in heaven: hallowed be Thy name: Thy kingdom come: Thy will be done on earth, as it is in heaven: Give us this day our daily bread: And forgive us our trespasses as we forgive those who trespass against

us: Lead us, not into temptation, but deliver us from evil: For Thine is the kingdom, and the power, and the glory, forever and ever. Amen.

## PRAYER KNOWS NO OTHER WAY.

JOHN 14:4-6.

And whither I go ye know, and the way ye know. Thomas said unto Him, Lord, we know not whither Thou goest; and how can we know the way? Jesus saith unto him, I am the Way, the Truth, and the Life: no man cometh unto the Father but by Me.

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Sanctify us, O Lord, through Thy Truth:
Thy Word is Truth. Amen.

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*Dear Christian Friends:*

Our object will be in these lectures on Thursday evenings to show you clearly from evening to evening that there is absolutely no other way to reach heaven, to come home to the Father, than through His only Son, Jesus Christ. I have already shown you that the Bible knows no other way; that the law of God knows no other way; that faith knows no other way, and now this evening I shall show you that even

PRAYER KNOWS NO OTHER WAY.

The first thing to do when you come into a new country is to ask, what the laws of that country are, in order that you may be a good citizen. If you obey those laws you will be de-

clared a good citizen; if you disobey them, the same laws that were put there for your protection will drive you behind the walls. The Ten Commandments were given to us to show us the way to heaven; for in as much as man fell into sin, that same perfect law condemned man and drove him to the Lord Jesus Christ as the only Way to be saved. Faith shows clearly that unless you believe in the Father, Son, and Holy Ghost, you have no faith at all in the true and living God. Just the moment that you have a true and living faith in God, you are moved by that faith to commune with God, and that leads us to the subject of prayer.

I. In every nation upon earth people call upon some kind of a god, but only the Christian comes to the Father, for without Jesus there is no way to Him. Prayer, we are told, is the conversation of the heart with God, spoken or unexpressed. We might say again, that prayer is a talk with God, thanking Him for what He has given us, and asking Him for what we need. Again, we might say that prayer is the voice of the new child born in faith, crying to its heavenly Father.

1. With regard to prayer in general, let me say that prayer as defined, knows no way to the Father except through Jesus. Those people who pray without the knowledge of Jesus simply call upon a higher being and never know whether they get an answer or not, and Jesus clearly teaches us that they have not because they ask not, and because they do not come in His name

to the Father. Whatsoever therefore ye shall ask the Father in My name, He shall hear you and ye shall receive.

2. Not only is it true that prayer knows no other way except through Jesus Christ, by definition, but it is just as true that the very motive of prayer knows no other way. Why should any man pray? Because he needs help. He is a poor helpless being, with an immortal soul that cries to the eternal God. What are you going to do in time of trouble if you do not call upon God?

Not only should we pray because we need help, but because God has given us the command. It is just as much a command to pray to God as it is not to steal, or not to kill, or to honor father and mother. You have no right therefore, as an obedient citizen on earth, to go along without prayer. You are violating a Divine command.

God has given us some wonderful promises. "Call upon Me in the day of trouble and I will deliver thee and thou shalt glorify Me." "Whatsoever ye shall ask the Father in My name, I will do it." "Where two or three are gathered together in My name, I will be in the midst of them." These promises of God are made by the Lord Jesus Christ, and through Him only can we get the promise; and consequently the motive of prayer already shows us that there is no other way to the Father.

3. This is not only true with regard to the

motive, but it is also true with regard to God whom we address. To whom shall we pray? Shall we simply speak to the Supreme Architect of the universe? Shall we simply call upon God to help us? We may call upon the true and living God and simply call Him Lord, or God, and the prayer is acceptable, but on the other hand, it is possible to call upon the name, God, and God never hears it. It is possible to use names that refuse to accept Jesus Christ, and it is no prayer at all. When a Jew prays to God he does not pray to the same being that you and I pray to when we say God. Many individuals call upon the Great Architect of the universe. They do not mean the God we do. Consequently the Christian never can pray unless he addresses his prayer either in thought or in word to the Father, Son, and Holy Ghost, to the only true and living God. There is no other. "I am the Lord; that is My name, and My glory will I not give to another, neither My praise to graven images." "Thou shalt worship the Lord thy God and Him only shalt thou serve." If any one thing is plainly taught throughout the Word of God it is that prayer is to be directed to the true and living God, Father, Son, and Holy Ghost.

4. How are you going to pray in the name of Jesus Christ if you do not go the only way to the Father? There is no other way. And we learn the same lesson when we remember for what we are to pray. We are not only to pray for temporal gifts, but also for spiritual gifts. "Be careful for nothing; but in everything by

prayer and supplication with thanksgiving let your requests be made known unto God." Phil. 4:6. Pray for everything. But we are to make a difference between things that are spiritual and things that are temporal. When you pray for spiritual gifts you must expect the positive answer. When you ask for temporal gifts, something that pertains only to the body and to this life, you must remember that sometimes we ask ignorantly, and consequently must say, Lord, if it is Thy will. John writes: (I John 5:14) And this is the confidence that we have in Him, that, if we ask anything according to His will, He heareth us. And again, Jesus said: O My Father, if it be possible, let this cup pass from Me; nevertheless, not as I will, but as Thou wilt. Again it is said: Lord, if Thou wilt, Thou canst make me clean. The will of God must therefore be consulted with regard to temporal matters.

Also with regard to spiritual. With regard to spiritual matters His will is made known throughout the Bible. Every man knows when he asks for forgiveness of sin in the name of Jesus Christ, that he gets forgiveness. That is the will of God. When he comes to ask for health, or strength, or for any other temporal gift, he must always say, Lord, if it be Thy will. When I am sick I do not always know that I am to get well; it may be my last sickness; it may be God's intention that this last sickness should take me away from this world. When God said, "Call upon Me in the day of trouble and I will deliver thee and thou shalt glorify Me," He

makes that promise; but remember, when you are sick there are three ways of deliverance. He can take the sickness entirely away from you. That is one way. He can help you to bear your sickness. That is another way. In the third place, He can take your soul to heaven, and totally deliver you; and that is the very best way. When you pray for a temporal gift, I repeat it, you must say, "Lord, if it be Thy will." But how are we going to know that will? Jesus Christ made known to us the will of the Father; He made known to us the will of our God, and without Him there is no way, even in prayer, to come home to our Father.

5. This is not only true in regard to what we shall pray for; it is just as true with regard to whom we shall pray for. Paul says in 1 Tim. 2:1, 2: "I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks be made for all men; for kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty." This is only one passage of many which clearly teaches us that if we are Christians we must pray for all people. Where do you learn that? Can you learn that in any heathen land? No. There isn't a heathen land on earth where men are not taught to have revenge on their enemies. Where will you learn to pray for all people, for friends and for foes? There is only one place in all the world that you can learn to pray for the man that slaps you in the face; there is only one place in all the world

that you can learn to actually love an enemy, and you can never learn that until you stay at that place a long time. That place is Calvary's hill. Not until you have been accustomed to sit down at the feet of Jesus and hear Him, time and again, praying, "Father, forgive them, for they know not what they do," can you learn to pray for your enemies. Now pray tell me, how are you going to learn to pray for your enemies if you do not learn it of Jesus Christ? And Jesus Christ is the only Way that leads to heaven. Prayer clearly teaches this.

6. This is not only true with regard to the people for whom we should pray, but it is just as true with regard to the time. *When shall we pray?* I would answer in the first place, without ceasing, particularly also at stated times. "Pray without ceasing," says the apostle. If you want a living example of praying without ceasing, you have got to find Jesus Christ. Jesus Christ said, "My house is a house of prayer, but ye have made it a den of thieves." Jesus was walking in prayer; He was talking in prayer. He was living in prayer. His whole life on earth was a prayer. He prayed from the time He came into the world until He passed out, and with His very last breath He prayed: Father, into Thy hands I commend My Spirit. It was the Way to the Father that taught us all how to live. And the more we study this question, the more we see how much we have already missed by living a prayerless life. I do not know how many people I have sitting before me to-

night who are accustomed to pray throughout all their labors. I may have some here who do not pray at all. I may have some here who pray at stated times only. I may have some who pray only once a day; but I do hope I have some sitting before me tonight who cannot think twenty minutes without prayer; who associate everything that they do with a communion with God. There are people who live in the atmosphere of prayer, whose very delight is to be alone as often as possible that they may pray without disturbance. People who do that learn this, that there is only one Way, and that is learned of Him who is the Way, the Truth, and the Life, for no man cometh to the Father but by Him.

7. The same istrue with regard to the *place of prayer*. Where shall we pray? Everywhere; but particularly also in our closets and at church. 1 Tim. 2:8. I will therefore that men pray everywhere, lifting up holy hands, without wrath and doubting. Matt. 6:6. "But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to Thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly." Ps. 26:12. "In the congregations will I bless the Lord." From such passages we find out that the place to pray is where you are. Everywhere, lift up holy hands to God in prayer. But remember that there is a closet in the home for you to pray. There is a family that needs prayer. Conduct your family worship. Read the Word of God. Collect your family together and confess

the Apostles' Creed. Let no infidelity grow up in your home. Plant the truth into all hearts every morning, and there lift up your voice in praise as well as in prayer to the heavenly Father. And then remember when you have prayed in the church and in the family, that you ought to have one place in the world where you can pray all alone. The more I study this passage, the more I travel over the world, the more I can see the very Providence of God in arranging these little closets for us to pray. No difference whom you visit, before the night is over they will show you to a room where you can be alone and have a closet of prayer. No difference where you travel, there is a little place somewhere — it may not be a place of honor, but God is willing to meet you wherever there are four walls and a door — and there you can pray all alone to your heavenly Father. How do you learn this way? Only through Him who went out on the mountains alone; only through Him who said to his disciples: Stay here and I will go away as far as men can throw a stone, and be alone and lift up My heart to My heavenly Father. Jesus Christ teaches us where to pray, alone, alone to the Father.

8. The only way, says Jesus, to come home, is in the name of Himself. Matt. 21:22: "And all things, whatsoever ye shall ask in prayer, believing, ye shall receive." John 16:23. "Verily, verily, I say unto you, Whatsoever ye shall ask the Father in My name, He will give it you." Why does the Lord Jesus make so much out of

His own name? Not because He wants to honor Himself, but because He wants to tell you the truth. Remember the text: I am the Way, the Truth, and the Life, and no man cometh to the Father but by Me. Without Jesus Christ there is no eternal life. Without Jesus Christ there is no truth. Without Jesus Christ there is no way to heaven. If this is a fact, how can Jesus Christ permit you and me to be in ignorance on this question? You must have the name, and just because the name of God shall not be taken in vain, for that very reason it is such a holy name, and enables us to come home to the Father. Notice the difference in the use of the name. Here is a man who has got one thousand dollars in the bank; he writes me a check; puts his name to it. I take the check, go to the bank, lay it down, having endorsed it. The cashier gives me the money. There isn't a word said about it. What drew the money? The name of the depositor. But, on the other hand, suppose I pick up that check, instead of the owner, and I write his name thereon. I go to the bank, draw the money possibly, possibly not. Two hours afterwards the policeman comes, takes hold of me, leads me into the jail. I am taken before the court, condemned to prison. In the one case the name put me behind the walls. In the other the name brought me the money. What is the difference? In the one case I made the right use of that name; in the other I abused the name. The abuse of a man's name will put you into the penitentiary. As I said before, some people will

take God's name in vain and think it amounts to nothing. I tell you that unless you repent, it will put you into hell. That is what it means. But take the name of God and use it as He wants it used, and you can come home to the Father. This is the only Way — the only Way, and all your prayers without the name of Jesus do not rise above your heads. They are blasphemy in the sight of God.

II. Jesus saith unto him: I am the Way, the Truth, and the Life: no man cometh unto the Father but by Me. Who is this Jesus that says this? It is the same One who taught us what we usually call the Lord's Prayer — the most beautiful prayer that was ever offered. A prayer not for the Lord to pray, for He never prayed it. Did it ever occur to you that the Lord Jesus Christ could not pray His own prayer? How could He who never sinned, pray: Forgive us our trespasses as we forgive those who trespass against us? The 17th chapter of John is the Lord's Prayer for Himself to pray. The Lord's Prayer in the sermon on the mount is the Lord's Prayer for you and me to pray; but *this Lord's Prayer upon the mountain shows us clearly that there is no other Way to the Father.*

1. There is no other way because *He is the only Author.* No man on earth could ever have formulated the Lord's Prayer. Suppose for a single moment that there were no Lord's Prayer in the Bible, and you were to ask all the theologians in the world to write a model prayer; in ten thousand times ten thousand years they never

could have modeled the Lord's Prayer. No man on earth without the teaching of Jesus Christ would ever have put six prayers into the one for the soul, and only one for the body. No man on earth in seven little short prayers of only a few words each, could have condensed everything that a man could ask for, for his body and soul, in ten thousand years. Did it ever occur to you that there never has been a thing asked for from the days of Christ until this evening that does not lie in the Lord's Prayer? Jesus, therefore, the Author of the Lord's Prayer, Himself, by being the Author, shows us that the only way to the Father is through Him.

2. This is just as true when you examine any part of this Lord's Prayer. *Take the Introduction: Our Father, who art in heaven.* How could God be a Father if He had no Son, and no child? How could God be a Father if Jesus Christ were not His Son? Has it occurred to you that if Jesus Christ were not the Son of God, that God could not possibly be a Father? God is not your Father, nor mine, because He created us. If so, then He is the Father of the serpent; then He is the devil's Father. God created the devil as well as He created you. He created the devil an angel, and you never heard of the angels calling Him Father, unless they refer to the Son. Just because God has a Son, Jesus Christ, for that very reason He calls you His child, when you accept Jesus; and having accepted the only Son of God as your Father, then Christ's Father becomes yours. Therefore

I say again, the very Introduction of the Lord's Prayer teaches us clearly that we must pray in the name of Jesus. A man once found fault with my exposition of this prayer, and he said: "You say there is no prayer worth anything without the name of Jesus, and yet in the Lord's Prayer you do not find the name of Jesus." That might look to some people like an argument, but the poor man failed to notice the meaning of the word "Father." Suppose I bring a man up on this platform and tell you he is a man twenty-one years of age, a married man. Do you tell me that man is a father? He is not a father until some child is his child. And in that sense God the Father never would have been given that name, nor would you have a right to address Him with that title, were it not for His Son, Jesus Christ.

3. Not only is it true that the Introduction shows He is the only Way; it is just as true that the *First Petition shows this.* Look at the first petition: *Hallowed by Thy name.* Dr. Luther's explanation says this: "God's name is indeed holy in itself, but we pray in this petition that it may be holy among us." Then puts the question: "How is this done?" "When the Word of God is taught in its truth and purity, and we as the children of God also lead a holy life according to it." How are you going to teach this Word of God in its truth and purity and leave Jesus Christ out? How can you lead a holy life and not walk in the footsteps of Jesus Christ? The very first petition shows us there-

fore that there is no other way to the Father except through Jesus Christ, your Savior and mine.

4. This is just as true of the Second Petition: *Thy kingdom come.* Wherever there is a kingdom, there is a king. Who is the King of glory? says the Psalmist. The Lord, He is the King of glory. How can you pray, Thy kingdom come, and leave your King out? And who is the only heir of the Father except Jesus Christ, into whose hands pass all the kingdoms of the world? Do you not see therefore, Jesus Christ is the only way that leads to heaven, and that no man cometh to the Father but by Him?

5. The same is true of every other petition. *Thy will be done on earth as it is in heaven.* Who does the will of God in heaven? The holy angels. Who are the holy angels? They are the ones who sang over the plains of Bethlehem; Glory to God in the highest; peace on earth; good-will toward men! Why did they sing? Because over there is the birth of the King — the only way that leads to heaven! Why is there an angel in Gethsemane? Because he came to strengthen Him who is the Way, the Truth, and the Life, and no man cometh unto the Father but by Him. Why that flight of angels on Easter morning rolling the rock away from the sepulcher? Because the King of heaven — the only Way — is risen now! The Lord God, our Savior is living, never to die again! Those angels up there obey, and our prayer is that those angels of God that ascend and descend on the Son of

man, on the only Way that leads to heaven, may be our model here on earth. Our prayer therefore ought to be: Father in heaven, as Thine angels up there always go at Thy command, make us more obedient here on earth; help us to study Thy commandments and to know Thy will, and do as Thou wouldst have us do. Help us. We ask this by the only Way that leads to heaven.

6. This is just as true with regard to the Fourth Petition, the only petition for the body and temporal gifts: *Give us this day our daily bread.* Some one may say, What has that prayer got to do with Jesus Christ? If we are praying simply for daily bread, it makes no difference whether we have a way to heaven or not. But, my friends, stop a moment and meditate. If there were no way to heaven, who would be satisfied with praying only for daily bread? If there were no way to heaven, I would want to pray for enough bread for the next century. The very fact that we pray for daily bread is the teaching of Him who is the Way, showing us that we should not be burdened here on earth by having nothing, or by having too much. The Wise man said in Prov. 30:7-9, what ought to be your prayer and mine every day: "Two things have I required of Thee; deny me them not before I die: Remove far from me vanity and lies: *Give me neither poverty nor riches.*" How many of you have ever prayed God not to let you get rich? I would just like to see the

hands of those that ever prayed God to keep them poor. I am not looking for any. "Feed me with food convenient for me; lest I be full and deny Thee, and say, Who is the Lord? or lest I be poor and steal, and take the name of my God in vain." So the very fourth petition, the one that we would suppose least of all to have anything to do with the only Way, comes from Jesus Christ and shows us that the only true prayer can be learned of Him concerning temporal gifts.

7. This is especially true again with regard to the Fifth Petition: *And forgive us our trespasses as we forgive those who trespass against us.* Lord God, forgive us our sins, as we forgive those who sin against us; or, Forgive us our debts as we forgive our debtors. In other words, heavenly Father, there is One on the cross of Calvary that prayed for His enemies, and He taught us to pray for our enemies, and He is the only One that ever did teach us how to pray that prayer correctly. Therefore, Father in heaven, we do thank Thee for the only Way, the Truth, and the Life, Jesus Christ, and by Him we expect to come to Thee, O Father.

8. Look at the Sixth Petition: *And lead us, not into temptation.* How many kinds of temptation are there? Two: Temptation unto good, and temptation unto evil. Who tempts us to good? Only God. Who tempts us to evil? The devil, the world, and our own flesh. Why do we want God to lead us, and why do we not want Him to let us run into temptation? If

there were no Way to heaven, why not be tempted; and if there is more than one Way to heaven, why not yield to temptation? Did it ever occur to you that the very fact that we pray God to keep us out of temptation is because there is only one Way to heaven, and there is a Way? If there were no way at all, we would all go and sin. What would be the use to try to live a righteous life if we could not be saved any way? If there were a thousand ways to go to heaven, we would try to escape one and go the other; but remember it was Jesus who taught us to pray: Lead us, not into temptation. Therefore, my friends, if you want the Way made plain, and you come to a temptation, do not do like the foolish little boy and say, "Mother, let me go; I can go alone." No, go to the Father and say: Take hold of me, — lead me, not into temptation.

I heard a very valuable sermon preached by the Mayor of this city the other evening. I quote him because I want to give every man credit for what he does. There in the city prison sat a young man, a victim of strong drink. He wanted to be released; he wanted to do better. I do not very often ask a man to sign a pledge, but about a year ago I said to the father of this young man, "There is only one way for you ever to escape this awful curse. Put your name down that by the help of God you will never drink as a beverage another drop of liquor." He did, and there is not a more sober industrious man in the city today than he. This evning I said to

this boy: "The only thing for you to do is to do as your father did. Put your name down that by the help of God, and the prayers of His people, you will never touch nor taste another drop of intoxicating liquor as a beverage. Secondly, That you put yourself under the pastoral care of a certain pastor of this city and take instructions in God's Word. And, thirdly, That you will try by all the power there is in and around you, to be a first class citizen of the United States." And on the strength of this he was released from prison, and the Mayor said to him: "Now then Jack, when you get into trouble again and you are tempted to do anything that is wrong, you go and see Rev. Long first, and don't try to get away from him." I told him to go to One yet better than Mr. Long. "Go to your God right away and say, Take hold of me and lead me, not into temptation." The trouble with these people is that the moment temptation comes, they want to say, Now, good men, we want to get away from you; God, let me go; I want to try this myself; and they go to the devil and destruction. Lead me, not into temptation, is the prayer of the man that wants the Way made plain, and there is only one Way, and that is to walk in the footsteps of Jesus Christ.

9. If men had written the Lord's Prayer, one would have suggested that the last petition should be, Deliver us from tobacco; another would have suggested delivering us from wine; another, delivering us from beer; a fourth might

have said, Deliver us from lustful passions; a fifth, from ungodly men, and so on; there would have been just as many different ideas as there are men; but the Lord's comprehending mind put everything together and said, Deliver us from evil. That is a prayer that means something. That is a prayer that reaches out into every avenue of wrong. Right is right and wrong is wrong, and there is no middle way between right and wrong; and the only way that is right is He who said, I am the Way, and the Truth, and the Life, and no man cometh unto the Father but Me. Oh, let me urge upon you all tonight not to lose the way, because it is absolutely contrary to common sense to lose the way when there is only One. When I send a man from one street of Mansfield to another, he may get lost for the reason we have some of the most crooked streets here I ever saw in any city. You can start out on a little street and run up against a house and cannot go any further. Show me a city like I saw some in the west, with one big, long street running from one end of the city to the other, and no other street, and I will show you a city in which it is hard to be lost. Now God has set about to make this way plain. He has not selected two ways, nor twenty-five ways to heaven; there is only one way. Jesus said, I am the Way, the Truth, and the Life, and no man cometh unto the Father but by Me. If I am to be saved, I have got to go on the same road that Abraham went; the same road that the apostles and Dr. Luther went. If you want to

be saved, you must go on the way that I go and that every Christian goes; and that Way is Jesus Christ and He only.

The conclusion of the Lord's Prayer says: "For Thine is the kingdom, and the power, and the glory, forever and ever. Amen." Whose is the kingdom? The Father says He has given all power over to His Son. This is the only Way. Whose is the power? Lo, I am with you alway, even unto the end of the world. All power is given to Me in heaven and on earth, says Jesus Christ. Whose is the glory? We have a picture in the Book of Revelation of the angels of God casting their crowns down at the feet of Him on the throne. This is Jesus Christ. He is all the glory.

And so, beloved friends, prayer in general, as well as prayer in particular, all point to heaven by the Way of Jesus Christ. May God bless these words to our eternal good. Amen.

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*Question No. 1.* Should children obey all kinds of parents under all circumstances?

*Answer:* There is only one exception. The apostle said we must obey God rather than man. Whenever parents command us to do something that is absolutely wrong, it becomes our duty first of all to show them that it is forbidden by God; and in the second place, to obey God rather than father and mother. But remember, there is quite a difference between what God actually

says is wrong and what children sometimes think is wrong. Many children think their parents do not know anything, when parents have forgotten a thousand times more than their children ever knew; consequently, you have got to be very certain parents are wrong before you ever disobey.

*Question No. 2.* How would you introduce family worship into a home where some mock at religion?

*Answer:* I can realize that this is a question of importance, and I can realize that in some homes it is a problem as to how to introduce family worship. The first trouble is that the parents did not start in the right way. If when they were married they had had family worship the first morning, they would have it today. Since they have not had it, they have been rearing skeptics and mockers in the home, showing, secondly, that they have not done their duty with regard to teaching the fourth commandment. But now we have the home in the shape it is. If mother does want to pray, she has some ungodly son that will mock at her, or possibly even a father that has no more respect than to laugh at children when they pray. What is to be done? I think the very first thing to be done in a case like that is to teach the family simply what good sense is. Leaving all Christianity to one side, the man or woman, or the son or daughter who will mock at prayer is not fit for society. It ought to be shown that such an act is not human; it is devilish. The first act therefore,

ought to be to teach that family a little sense.

Secondly, get your Bible down and read the first Psalm, showing the difference between a Christian and a mocker and scorner, and let God talk to that man a little while.

Thirdly, Just offer a prayer if they do laugh. We ought to be able to stand it as Christians, to have people mock us. The Savior endured a great deal of mockery. Do your duty, no difference what the world says.

I would further suggest, if you have any trouble on that line, to call upon your pastor, and he will come over and eat a meal with you, and he will have family worship, and he will show you how to do it.

*Question No.* 3. What does it take to constitute a good Christian?

*Answer:* That is a very good question. I hardly know how to answer that in a few words, but I would say, to make my answer short, Study the ten commandments until you find out your sins; then flee to Christ and ask His forgiveness. Put your trust in the true and living God, having faith in Him; pray daily; expect an answer to your prayers because you pray in the name of the Father, Son, and Holy Ghost. Remember His covenant every day that you should rise in newness of life as Jesus rose from the grave. Go to the Lord's Supper every time you can. Remember, it is the sweetest communion on earth. Never miss Divine service unless you are too sick to come. Whatever you learn of God, live it, and whatever you do, do it to the glory of

God. Be faithful until death, and receive the crown of eternal life.

*Question No. 4.* Can a man help it if he does not love his enemy?

*Answer:* From the human standpoint, no. From a spiritual standpoint, yes. The carnal mind is enmity against God. The natural man is not only an enemy of God, but an enemy of humanity, and it is only natural for the natural man to hate his enemy. The spiritual man gets the Spirit of Christ. The Spirit of Christ loves the enemy, and the more you have of the Spirit of Christ, the more you will love your enemy; and the only way to be a true Christian is to conquer yourself, to be kind to every enemy. It was said of a great man in Germany, that if you want a favor of him, just go and offend him. There you have the other side of the natural life. If you want to make a natural man an enemy, offend him; if you want to make a real genuine Christian do you a favor, offend him.

*Question No. 5.* Did not Dr. Luther make a mistake when he put prayer the third chief part of his catechism? Should not prayer be the first?

*Answer:* I answer, no. Did the Lord begin the Bible putting prayer first? He gave the law first, in order to teach men their sins, in order to show them how they must need a Savior; then He shows them the Savior. When a man has faith, then he begins to pray. He cannot pray without faith. How shall they call upon

Him of whom they have not heard? How shall they call upon Him in whom they do not believe? It is a great mistake, therefore, to urge people to pray when they haven't any faith. Teach them the law first, and by that they will take their flight to Christ; having found Him by faith, they begin to pray. Consequently the catechism is rightly arranged. It begins with the Ten Commandments; then the Apostles' Creed; then Prayer; then Baptism; then the Lord's Supper. First, learn that you are a sinner. Then get rid of your sins through faith in Christ. Having faith, you pray. You know that your prayer is answered because you are adopted by Christ in Holy Baptism. By Baptism you are born again, and consequently need to be nourished by the Lord's Supper. So that the five chief parts are arranged just exactly right in the catechism.

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### Prayer.

O God, our heavenly Father, we thank Thee that Thou hast moved Thy people to come to Thy temple in this evening hour. And we thank Thee that the very message of the evening has been on the line of showing us that we can come to Thee right now as we are praying to Thee through Thy Son, Jesus Christ, and through Him only. O Father in heaven, we do thank Thee that there is a Way to heaven, and that this Way is an eternal Way; that this Way is a

clear and plain Way; that this Way goes past that guide post that stood on Calvary's hill, showing us that the only Way to the Father is through the Child of Bethlehem, Jesus of Nazareth, who is the King of glory. Now Lord our God, we ask Thy blessing upon the message this evening, not only because it was heard by this congregation, but we pray Thee, heavenly Father, that Thou wilt give a special blessing to the hands who record this message for the benefit of those who may read it outside of this church, in other parts of the world, long after these tongues of ours are silent. O God, our heavenly Father, Thou knowest the wonderful blessings that Thou hast in store for us, and how poor we are at times spiritually and financially because we refuse to ask of Thee. We pray to Thee therefore, this night, for gifts for body and for soul, giving us all the good things that we need; take all evil away from us. Lead us on paths that are safe — not safe because there are no temptations, but in the midst of temptation save us because we are in the hands of Jesus who is the Way, the Truth, and the Life, and no man cometh to the Father but by Him. O Lord help us now to pray the beautiful prayer which Thou hast taught us:

Our Father, who art in heaven: Hallowed be Thy name; Thy kingdom come; Thy will be done, on earth as it is in heaven; Give us this day our daily bread; and forgive us our trespasses as we forgive those who trespass against

us; Lead us, not into temptation, but deliver us from evil; For Thine is the kingdom, and the power, and the glory, forever and ever. Amen.

## BAPTISM KNOWS NO OTHER WAY.

JOHN 14:6.

Jesus saith unto him, I am the Way, the Truth, and the Life: no man cometh unto the Father but by Me.

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Sanctify us, O Lord, through Thy Truth:
Thy Word is Truth. Amen.

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*Beloved in Christ:—*

Here is a wonderful statement in the Word of God, which many people in this civilized land do not believe. There are many people today who think that even though a man does not believe in Jesus Christ, there is still some way for him to reach heaven. Brethren, if there is another way to reach heaven outside of Jesus Christ, the Bible is not true, and Jesus Christ told us an untruth.

We maintain throughout all these discourses that Jesus is the Way, and the only Way, to the Father. We have shown you clearly that the Word of God knows no other way. We have examined the holy law and found that it would only drive a man to despair if he did not go to Christ. We have examined the Creed and find that every article of the Apostles' Creed depends wholly and solely upon faith in Christ. We

have shown you that prayer in general, as well as the Lord's Prayer, knows no other way to the Father except through Jesus Christ. The Catechism is like a hand with five fingers, the whole hand pointing you to the Way to heaven. We come tonight to the fourth finger, or Holy Baptism. I maintain, then, that except through Jesus Christ,

### HOLY BAPTISM KNOWS NO OTHER WAY TO THE FATHER.

I. Christ instituted both the sacraments, not only of the Old Testament, but also of the New.

1. In the Old Testament they had two sacraments, the one Circumcision and the other the Passover. Each one of those two sacraments was instituted by the Lord, and the Lord of the Old Testament is the Word of the New Testament which became flesh and dwelt among us. In other words, it was Jesus Christ who taught Abraham the institution of circumcision; and it was Jesus Christ the Word which afterwards became flesh that instituted the paschal lamb, called the Passover.

2. Just as we had two sacraments in the Old Testament, we have now two in the New, and Jesus Christ is the author of them. There would be no baptism at all were it not for Jesus Christ. There would be no Lord's Supper were it not for Jesus Christ. A sacrament is a holy rite instituted by Christ Himself, whereby with

visible means the treasures of the Gospel are offered, given and sealed to us. Therefore Jesus being the author of these sacraments clearly shows that there is no way known by Baptism without Jesus Christ.

II. Not only is it true that He instituted both sacraments, but it is just as true that He gave the commandment to baptize. It was this Way, the Truth, and the Life, that said: "Go ye into all the world and preach the Gospel to every creature; and he that believeth and is baptized shall be saved; and he that believeth not shall be damned." Who was it then that gave us the authority to baptize? It was Jesus Christ Himself. It was the last command that He gave just before He ascended to heaven. Now it is appropriate in these few days before Ascension that we should remember that this was the last great command given by Him who said, I am the Way, the Truth, and the Life: no man cometh unto the Father but by Me. If, then, Jesus Christ Himself is the author of that command, do you not clearly see that Baptism knows no other way to the Father?

III. It is not only true that Jesus Christ gave the command, but it is just as true that He gave all we need to know about the form of baptism. There is so much said in some churches about the form of baptism. You will find that some denominations are based wholly and solely upon the fact that they think a man must be immersed in the name of the Father, Son, and Holy Ghost. Others again not only say

that you must be immersed, but you must be immersed forward, and they build up a denomination on that line. Others say you must be immersed backwards, and they have another denomination. Others again say you have got to be immersed three times, while others again say only once; and so you see how people are divided on things concerning which God never said anything. I maintain that Jesus Christ said all that we need to know about the form of baptism. There is no dispute among the churches as to the words to be used. When Jesus Christ wanted people baptized in the name of the Father, Son, and Holy Ghost, He said so, and we all know that there is no dispute on that question. Now if the Lord Jesus Christ wanted us baptized just in a certain way with water, He would have said so. What does He do? He says that Jesus Christ, as the only Way to the Father, told us all that we need to know about the form. As to the words, it is: In the name of the Father, and of the Son, and of the Holy Ghost; *and the visible means is water; and Christ never said how much.* And whenever we begin to dispute about the forms of baptism as to the quantity of water, then we are on dangerous ground. Beware that you do not say that we must be baptized exactly as Jesus was, for you do not know how that was. No man on earth knows whether Jesus was under the water or not; no man knows whether He was in the Jordan half way or to the edge; no man knows just how deep it was there. The

only painting we have from the fourth century after Christ pictures Him as standing in the water, and John the Baptist standing on a rock pouring the water on His head. True, that picture does not prove anything, and the claim that He was under the water because He came up out of the water does not prove anything. You all understand that when you step into the water, whether two inches or two feet deep, you have got to come up out of that, and that is what Jesus did. Let us be satisfied to have the plain way, just exactly what Jesus said, baptize with water, in the name of the Father, and of the Son, and of the Holy Ghost. You have got all that you need to hold to, and all that the Way made plain. I know there are some people who say unless you are immersed you are not baptized, but I have called your attention before to the fact that there were many immersed in the Bible that were not baptized. Pharaoh was immersed in the Red Sea, but he was not baptized. The iron ax was immersed in the Jordan, but it was not baptized. We know that the swine on the hill came down and were immersed, but they were not baptized. Let us therefore be careful that we do not try to put into the Bible what is not there, or take out of the Bible what is in there. If, therefore, water has been placed upon you, either by immersion, or sprinkling, or pouring, in the name of the Father, and of the Son, and of the Holy Ghost, consider yourself baptized once and forever, and do not make

the mistake of being baptized twice. Circumcision was a covenant; no man was circumcised twice. A covenant should never be broken. God never breaks His part of the contract, and man should not break his. If, therefore, you are baptized in the name of the Father, and of the Son, and of the Holy Ghost, you have a covenant with God that He will be to you a Father, and that you are now His child, and one baptism is sufficient, and it means to distrust God if you must be baptized again. Jesus Christ is the Way, the Truth, and the Life: no man cometh unto the Father but by Him.

IV. It is not only true that He gave all we need to know about the form of baptism, but He told us whom He wants baptized.

You know again that some churches will not baptize their children. All Christian churches will baptize believing adults. There is no question whatever on that. We all believe that just as soon as an adult, not having been baptized is converted and believes in the Father, Son and Holy Ghost, and accepts Jesus Christ as his Redeemer, he is to be baptized in that name. As I said before, there is no dispute about that. What is not plain?

To some people it is not plain that the little infant should be baptized. The Lutheran Church claims that as one of the essential doctrines of the Christian Church, that the little children of Christian parents should at once be brought to the Lord and baptized in the name of the Father, and of the Son, and of the Holy Ghost. Is that

plain? Is that plainly taught in the Word of God? If so, where is it taught?

It is plainly taught in the Word of God, in the first place, because God assures us that he that believeth and is baptized shall be saved. He shows us very clearly that everybody that is to be saved can be baptized. If the little children are to be saved, what is to hinder them from that means of grace by which they are to be saved? Didn't the Lord give the command to go out into the world and make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost? Now what right has any man on earth to take away one-third of the population and say, these dare not be baptized? What right have we to say that some people can go to heaven without baptism and others should be baptized? What right have we to say that here is one fit for heaven, but not fit for baptism? What right have we to say that this little child can be an unbeliever and yet can be saved? The Bible clearly teaches that he that believeth not shall be damned. When it comes to this little infant you must either admit that it can or cannot believe. If it cannot believe, Christ says it is damned, and you know that Jesus does not want the little children damned, for He said of such as those He blessed, of such is the kingdom of heaven. He wants them. If you take the plain command of Jesus to make disciples of all nations, baptizing them, you have at once got infants to baptize, and you cannot get away from

it. Is it not plain that if I should say, Go and make disciples of your whole family, that I do not want the little infants excluded?

But again, we are taught in the Word of God that unless a human being is born again, he cannot see the kingdom of God, nor enter the kingdom of heaven. I say human being, because the word man means human being and nothing else. Except man be born again he cannot see the kingdom of God, and except he be born again he cannot enter the kingdom of heaven. Who made that declaration? Where do we find such a word? We find it in the third chapter of John, made by Jesus Christ, who said, I am the Way, the Truth, and the Life: no man cometh unto the Father but by Me. If, therefore, there is anything that is settled and ought to be plain to every Christian, it is, first of all, that every one must be born again; and in the second place that he must be born again by the Holy Spirit, and that the Holy Spirit gives him the new birth through the Word and water. Those things are so plainly taught by Jesus Christ that I cannot make it plainer. Isn't it plain, therefore, that if you want to come to the Father, you must come by the way of Him who is the Way, the Truth and the Life?

It is not only plainly taught by Jesus Christ that you must be born again, but it is just as plainly taught that if you haven't faith you cannot be saved. Heb. 11:6. Without faith it is impossible to please God. Mark 16:16. He that believeth not shall be damned. The child has

not by nature got faith. We are by nature children of wrath. "I was shapen in iniquity, and in sin did my mother conceive me." The natural man believeth not the things of the Spirit of God. Consequently if the child is to have faith, God must give that child faith. I do not say He cannot give faith to a child in some other way, but I do say the approved way of giving faith to a child is through the means of grace. Consequently the Lord Jesus Christ said explicitly (Mark 10:14): Suffer the little children to come unto Me, and forbid them not, for of such is the kingdom of God. Some men quote that verse to prove that every child is born fit for heaven whether baptized or not. Jesus Christ never said that heaven is made up of children who are not regenerated. Jesus Christ had the little children to come unto Him, and He blessed them, and of such is the kingdom of heaven. If the Lord Jesus Christ were right here and laid His hand upon your child and blessed it, that is all you could give that child in baptism. That is what He did with those of whom He said, of such is the kingdom of heaven.

Some one said: I would accept that wholly if I could believe that a little child could have faith. Are you going to believe Christ or not? Matt. 18:6, "But whoso shall offend *one of these little ones which believe in Me,* it were better for him that a mill-stone were hanged about his neck, and that he were drowned in the depth of the sea." I am sure that faith is a gift of God. Is it any harder for you to give a gift to a little

child than to an old man? Is it any harder to make a good boy out of a little child than it is out of a hardened sinner? If even you can give a gift as easily to an infant as to an old man, why cannot God give faith to a little child just as well as He can to an old and hardened sinner? If there is any difference, it is harder to give faith to a hardened sinner than to an innocent little babe. But, some one says, the little babe cannot do anything itself. Nor can an old, hardened sinner. Is there any man on earth that can give himself faith? Is there any man on earth that can plant faith in his own heart? It is the gift of God, and being the gift of God, I claim it can be given just as easily to a little infant as to an older person.

I have already told you that the Lord who instituted Holy Baptism, instituted circumcision, and He laid down the plain command, first in the seventeenth chapter of Genesis, that the little child, eight days old, shall be circumcised and brought into the house of God; and we know that Christ Himself when eight days old was circumcised and called Jesus, because he should save the people from their sins. If Jesus Christ, at the age of eight days, Himself was brought into the church of God by holy circumcision, do you suppose, in as much as baptism takes the place of circumcision in the New Tes tament, that therefore we must be older? Do you suppose that the old church of God was so narrow that now we have got to become narrower yet? Or should we in the New Testament

age become broad enough to accept the little children as they were accepted in the Old Testament? So you see, if we remember that there is only one church, and that that one church rests upon Jesus Christ in the Old Testament as well as in the New, you will clearly see He wants the little infants brought to Him as He did of old.

Then let us not forget that in the Bible we find mention of five whole families that were baptized. If Lydia and her whole household, and the jailer and his whole household, and others whom we might mention, were baptized, what right have you to say that the little children were not baptized? And even if there were not a single example given in the Bible of infant baptism, that would not change the doctrine one bit. The fact that there is no mention made of women going to the Lord's Supper does not exclude them from that communion. The fact that no mention is made of the Indian being converted to Christianity does not exclude that race. The command that covers all nations includes women and little infants, and that ought to settle it for all of us. Oh, how plain the way is concerning who is to be baptized.

V. Not only did Jesus Christ tell us exactly whom He wants baptized, but He is the One that gave us the promise. Why does anybody want to be baptized? Because we find a wonderful promise in the Bible, and that promise is, He that believeth and is baptized shall be saved. Don't you want that promise? Should

not I want it, and should we not want that promise not only for ourselves, but for our children? Isn't there more comfort in standing beside the corpse of the little one taken out of your family when you know you have had the child baptized and done all that you could, than if you have to stop and think, we haven't done our duty? Where do we get the promise? Who made it? It is not the promise of some infidel. It is not the promise of some false teacher. It is not the promise of some prophet or apostle; but it is the promise of Him who said, I am the Way, the Truth, and the Life: no man cometh unto the Father but by Me. We have, therefore, the promise of Jesus Christ, and this shows plainly that Baptism knows no other way.

VI. Not only is it true that He gave us the promise, but it is just as true that He gave us the Holy Spirit, through these means of grace. In the catechism the question is asked: How can water do such great things? Answer: It is not water indeed that does them, but the Word of God which is in and with the water, and faith which trusts such Word of God in the water; for without the Word of God the water is simply water and no baptism. But with the Word of God it is a baptism, that is a gracious water of life, and a washing of regeneration in the Holy Ghost, as St. Paul says: Titus, 3rd chapter: According to His mercy He saved us, by the washing of regeneration, and renewing of the Holy Ghost, which He shed on us abundantly through Jesus Christ our Savior; that

being justified by His grace, we should be made heirs according to the hope of eternal life. This is a faithful saying. Notice a few phrases in that third chapter of Titus. "He saved us by the washing of regeneration." Why does Paul call it a washing? Because water in baptism is a washing. Why does he call it a washing of regeneration? Because Jesus Christ said, Except a man be born of water and the Spirit, he cannot enter the kingdom of heaven. You see very clearly that the Apostle Paul teaches just what Jesus did to Nicodemus, there must be a new birth. The new birth comes by water and the Spirit. And then, when you are born again, by water and the Spirit, you receive the Holy Ghost, and the Holy Ghost comes to us abundantly through Jesus Christ the Savior, who said: I am the Way, the Truth, and the Life: no man cometh unto the Father but by Me.

Then, my friends, if you want the Holy Spirit, you must obey the voice of Him who said, Go and be baptized in the name of the Father, and of the Son, and of the Holy Ghost.

And you will understand that the apostle Peter preached just that kind of doctrine on the day of Pentecost. He said, Arise and be baptized, and wash away thy sins, and ye shall receive the gift of the Holy Ghost; *and this promise is to you and your children.* Doesn't that sound a good deal like the old Augsburg Confession? Doesn't it sound a good deal like Luther's Catechism? Wash away thy sins, and ye shall

receive the gift of the Holy Ghost; and this promise is to you and to your children.

VII. Not only is it true that He gives us the Holy Spirit through the means of grace, but it is also true that He shows us by His death and resurrection what baptism signifies. The question arises, What does baptism with water signify? It signifies that the old Adam in us by daily contrition and repentance should be drowned and die, with all sins and evil lusts, and that a new man daily come forth and arise who shall live in righteousness and purity before God forever. Where is this written? Romans 6: "We are buried with Christ by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." Notice where Jesus Christ was buried — not in the river Jordan but in His grave. And notice well that He arose according to these words, not from the Jordan, but from His death. Notice, too, that when you are baptized you are buried with Him, not in the water, but you are buried with Him into His death, that like as He rose — not from the water — but as He rose from the dead, by the glory of the Father, even so we also shall walk in newness of life. So when we ask the question tonight, What does baptism signify? It signifies that you and I ought to remember every day of our lives that as baptized children of God, who threw His arm of mercy around us and said, Now you are My child, and being My child, remember every

day that I lay in the sepulcher because I had to redeem you, and I arose from the dead, and just as I arose from the dead you ought to remember that you should rise every day in newness of life, trying to live nearer and nearer to Me and walk in My way, and then I will follow you and I will be a Father to you, and I will go with you wherever you go, and will bring you home. "For the mountains shall depart," says He, "and the hills be removed; but My kindness shall not depart from thee, neither shall the covenant of My peace be removed, saith the Lord that hath mercy on thee."

What is the difference between a baptized person and one who is not baptized? The one who is not baptized is like a stranger in the home. He runs away and you let him run. But he that is baptized is like a child that runs away from home. Many a one that has been baptized has tried to get away from the Heavenly Father, but you remember how He threw His arms of mercy around you; in Holy Baptism He adopted you, and He followed you when you went to and fro, until he found you and said to your conscience and soul: I love you. The mountains may depart, but I will not. The mountains may fall but I will not leave you. I will bring you home again. "My sheep hear My voice, and I know them, and they follow Me, and I give to them eternal life." It is a glorious thing to be a baptized child of God, to have the covenant, and remember that the Father is now

our Father, and will throw His arms of mercy around us and keep us as His own.

Is the Way plain? It is plain to me and I hope it is plain to you, that he that believeth and is baptized shall be saved; and he that believeth not shall be damned.

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*Question No. 1:* Does a child believe in God when it is born?

*Answer:* I have already answered that when I quoted the verse: We are by nature children of wrath. There is none that doeth good, no, not one. There is nothing plainer in the Bible than the fact that we are born of flesh and are flesh, and before we have faith we must be born of the Spirit. A little child by nature, therefore, is not a believer; it only becomes a believer as the means of grace are applied to it.

*Question No. 2:* If a man seeks the truth, but cannot accept Christ, will God condemn him?

*Answer:* That question is hardly fair. If a man seeks the sun and cannot find any light, is he to blame? I think he would be. Could it be possible that a man could hunt for the sun and not find it? Is it possible that a man can really search for Christ and cannot believe in Him? The question is not fair. Jesus is the Truth, and when you search for Him you will find Him.

*Question No. 3:* If a man be immersed by a Dowie elder who is not an ordained minister, would that be acceptable baptism?

*Answer:* I would even say that if the devil should come here in the form of a man, and should baptize you in the name of the Father, Son, and Holy Ghost, with water, it would be baptism. Nowhere in the Word of God does the sacrament depend upon the preacher. That would be a terrible doctrine. You might as well ask the question, do you get the Lord's Supper if I am a hypocrite. Baptism does not depend upon the man. I will even go a step further. You would be baptized whether you believed at all or not. Your baptism does not depend upon your faith, but without your faith you would get no salutary use of baptism; but the form, in the name of the Father, Son, and Holy Ghost, with water, is the baptism, independent of the man that is baptized, or independent of the one that does the baptizing. Now, if you want the blessing you must believe. It would be a very dangerous doctrine to make baptism depend upon the one that does the baptizing. And you all understand, that for instance, if a little child were dying in your home tonight, and you go and baptize that child in the name of the Father, Son, and Holy Ghost, it is just as well baptized as if you had a dozen preachers there. The baptism does not depend upon the man. And yet we are taught in the Word of God to have order in all things. It is the duty, therefore, of a pastor to do the baptizing, but the exception

is that any Christian can do that.

*Question No. 4:* Is it not better to let a child grow large even before it is baptized?

*Answer:* You will find the answer to this question out in the cemetery. One-third of the stones out there mark the graves of those little children that never got large. How are you going to baptize them when they are old? How do you know that your little child is going to get large? And then, suppose it is. Why is it better to let a little child be outside the realm of God's covenant ten or twelve years than to be in that covenant? "Suffer the little children to come unto Me, and forbid them not, for of such is the kingdom of heaven." Do not wait until they get old.

*Question No. 5:* Can God give a child faith?

*Answer:* I believe I have already answered that question. A similar question would be: Can He give faith to an old sinner? I would say He can more easily give faith to a child than to an old sinner.

*Question No. 6:* Does not baptism and immersion mean exactly the same thing?

*Answer:* I have already partially answered that question. If immersion and baptism are exactly the same thing, then the swine on the hillside that ran down into the sea, were all baptized. Nobody believes that. Then Pharaoh and his host were baptized in the Red Sea. There is not a single proof in the whole Bible that anybody was ever immersed for baptism.

*Question No. 7:* The Bible teaches us that unless we are baptized we cannot be saved. If that is true, how was the thief on the cross saved?

*Answer:* In the first place the Bible does not teach that; and in the second place, it isn't true. Nowhere in the Bible does it say if a man is not baptized that he cannot be saved. This is what the Bible says: He that believeth and is baptized shall be saved; *and he that believeth not shall be damned;* but it does not say that he that believeth not and is not baptized shall be damned. He that believeth not shall be damned. Now, if you believe in Christ you will be baptized, and being baptized, you have the promise of salvation. If you believe not you will be damned, baptized or not baptized. The thief on the cross was saved because he had faith in Christ and *did not despise baptism.* We always make a difference between not being baptized and despising baptism. I believe that if a man believed in Christ in the last moment of his life and had no chance to be baptized, he is saved; but if any man has the opportunity, and refuses to be baptized, it clearly shows that he does not believe in Christ at all.

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### Prayer.

O God, our Heavenly Father, we pray Thee in this evening hour that Thou wilt make the

Way plain to all of us who are searching for truth. We ask Thee that Thou wilt Thyself teach us to be obedient to what Thou hast taught, and to put nothing into Thy Word which Thou hast not put there, and to take nothing away which Thou hast put there. We know that Thou hast plainly taught, O God, that those who believe in Thee should be baptized in the name of the Father, Son, and Holy Ghost, and that this promise is to them and to their children. Do Thou help us, heavenly Father, to not only bring our little children to Thee, but to teach this truth in order that all little children may be brought into the kingdom and remain there throughout life. Heavenly Father, we ask Thee tonight, to make us thankful to Thee that we have had parents who knew what to do with us before we knew. We thank Thee from the bottom of our hearts that we were laid down in the arms of Jesus long before we knew it, in the name of the Father, and of the Son, and of the Holy Ghost, and by that baptism were buried with Him into His death; and we thank Thee that as He rose from the dead, we also may arise in newness of life. Heavenly Father, hear this prayer which Thou, Thyself, hast taught us, through Thy Son, Jsus Christ:

Our Father, who art in heaven: hallowed be Thy name; Thy kingdom come; Thy will be done on earth as it is in heaven: Give us this day our daily bread; and forgive us our trespasses as we forgive those who trespass against us; Lead us,

not into temptation, but deliver us from evil; For Thine is the kingdom, and the power, and the glory, forever and ever. Amen.

## CONFESSION AND ABSOLUTION KNOW NO OTHER WAY.

### JOHN 14:6.

Jesus saith unto him, I am the Way, the Truth, and the Life: no man cometh unto the Father but by Me.

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Sanctify us, O Lord, through Thy Truth:
Thy Word is Truth. Amen.

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*Beloved in Christ :—*

I have one of the most unpopular subjects tonight in the whole series. You have heard that the whole Word of God knows no other way except Jesus Christ to the Father. You have also heard in another lecture that the Ten Commandments know no other way except to drive you to Christ to be saved. The Apostles' Creed knows no other way to direct you to heaven, except through Jesus Christ. There is no other way to come home to the Father by prayer except through Jesus Christ. There is no other way to be baptized, except in the name of the Father, Son and Holy Ghost. You must come by the only way. Before we come to the last subject, the Lord's Supper, the Lutheran Church has seen fit to throw another topic into her catechism and into the Augsburg Confes-

sion, that unpopular subject, Confession and Absolution. There are many so-called Lutheran Churches who do not even know what the Augsburg Confession does teach concerning confession. I therefore propose to read the short article of this great "Declaration of Independence" contained in the Augsburg Confession: "Concerning confession they teach, that private absolution ought to be retained in the churches; although an enumeration of all our offenses is not necessary in confession. For this is impossible, according to the declaration of the Psalmist: 'Who can understand his errors?'"

Without any further introduction I wish to show you tonight that

CONFESSION AND ABSOLUTION (OR THE OFFICE OF THE KEYS) KNOW NO OTHER WAY TO THE FATHER EXCEPT THROUGH JESUS CHRIST.

In order to make this plain, and that is what we are trying to do, let me show you,

I. *That people have sins,*

II. *Sinners' woeful mistakes,*

III. *The way to forgiveness made plain.*

I. People have sins. There is no question about that. Sin is the transgression of the law, but before there can be a transgression of the law, there is in every man an inborn sin, called original.

1. All men are born in sin. That which is born of flesh is flesh. When Adam and Eve

sinned it is said of their first son, he was born in the likeness of his father. How else could he be born? Did you ever stop to think that original sin comes from the father, and that, for that very reason, the Father of Jesus Christ could not be a man, though His mother might be a woman? If Jesus Christ had had Joseph for His father, as He had Mary for His mother, He would have been a sinner; but, begotten of the Holy Ghost, He was not begotten of sin. Now, dear friends, we all know that the human race comes from father and mother, and David expressed just what you and I can say when he said: "Behold, I was shapen in iniquity, and in sin did my mother conceive me." The apostle wrote the truth when he said: We are by nature the children of wrath. There is none good, said Jesus, no, not one. How can you go down to a muddy river and dip out clear water; or how can you go to a clear stream and dip out muddy water? That which is of the Clearfork is Clearfork water; that which comes from the spring is spring water. That which is born of sinful flesh is sinful flesh; and the people have sins because they are born from sinners. That must be plain to every one.

2. There is another thing that must be plain to every one, and that is that some sinners are born with greater sins than others. No child can help it that it is born black, but some are born black because their parents are black, and so there are some children who are born with a curse resting upon them. The poor chil-

dren cannot help it, but it is a fact, nevertheless. The little black child cannot help that it is black, but it is black because father and mother are black. And when there are parents who know God's holy law when He said, "I the Lord Thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate Me," they ought to know that if parents do not live as they ought to, that the children must suffer. It does not take a very intelligent man to notice some children born into the world with the brand upon their foreheads: "Not wanted!" It does not take a very intelligent man to notice that some children are born with disease in their bodies that will be a detriment to them until they go to their graves. It is not hard to discover what a woeful battle some young people have to fight because of the fact that they had an ungodly grandfather, or an ungodly father, or an ungodly grandmother, or an ungodly great-grandmother or great-grandfather. When we look over the world we not only have the great fact that people have sins because they are born in sin, but we have the great truth that some have got a greater battle before them because they are born with greater sins than others.

3. And then let us not forget that sin begets sin. When David committed his first sin, he did not stop at that. He tried to cover over his adultery with murder, and if God in His mercy had not sent Nathan to him to say, "Thou

art the man!" there is no telling but what his whole army would have died because he was there multiplying those sins. When you commit one sin, if you do not hurry and repent you will commit another; and to cover those two, you will tell two more lies, or commit two other sins; and to cover up the four, you will commit eight others; and to cover up the eight, you will commit sixteen others. Sin begets sin. And when we stop to think how many people there are who have never tried to get forgiveness, who are going right on, year after year, sowing damnation on top of damnation, Oh, what a harvest that will be!

4. Now God hates sin, and He loves the sinner, and in order to bring that sinner to repentance, He sent the Holy Spirit, through the Word of God, to enlighten him, and as he becomes enlightened more and more, he feels his sins. There is a great deal said nowadays about people feeling that they were born again, or feeling that they are converted. I want to tell you right here, no Christian on earth ever felt he was converted, or ever felt he was regenerated. You may think you did. You may be like that poor old man at Columbus who at one excitable meeting went through a wonderful transformation, and told the world how, on a certain night, at a certain hour, he had a wonderful experience; he was converted, regenerated. The same thing occurred the next winter when they held the next revival meetings, and they converted him as often as the winter came. He felt his

conversion. As he grew older that animal feeling left him and he could no longer feel his conversion, and went out and hanged himself one night. That man did not lose his religion. He never had any. And that is the way with hundreds and thousands of people talking about feeling their conversion and regeneration. I will show you later on how you know you are saved; but there is one thing you can feel, and God wants you to feel it; He wants you to feel your sins. He wants you to be convicted of your sins. He sent you the Holy Spirit to enlighten you and to show you that such a course of plunging on deeper and deeper into a life of sin means a hell, and if there wasn't one, God would have to make one for you. I am trying to make the way plain to you. You have got sins. You are born in them. Some of you have got more to contend with than others. All the sins you have ever had, if not forgiven, are begetting sin after sin, and the Holy Ghost pleads through His word to make you feel your sins.

II. What is the second step? *Sinners' woeful mistakes.* Let me call your attention to some of the mistakes sinners make when they feel their sins.

1. Some try to hide their sins. I think that is the natural course of the average man. He does wrong; he knows it; and he says, I am going to keep that all to myself; I will see to it that nobody in the world ever finds it out. And some days he thinks he has got his sin covered, and some days he thinks he has not. He is the

most miserable creature on earth. He has made a woeful mistake. David tried that for quite a while. Afterwards he repented, and then sat down and wrote a poem in order that the world might read it, thousands of years after he was buried, that they might not make the same mistake that he did. In Psalms 32:3 we find this: "When I kept silence, my bones waxed old through my roaring all the day long." Just as long as he tried to keep that to himself, his very bones waxed old, and there was a roaring in his conscience all day long. The wisest man that wrote before the days of Christ said, in Prov. 28:13: "He that covereth his sins shall not prosper." I know there is not a man in this house tonight that does not want to prosper, but how can you possibly prosper when you are trying to cover up your sins? You might just as well try to hide your home with a glass house as to try to hide your sins from the all penetrating eye of God. How can any man prosper as long as he does not confess his sins openly to his God and to his Maker? Therefore, let me again warn you that you are making a woeful mistake just as long as you are trying to keep your sin to yourself.

2. And then another mistake, very closely allied to this one, *is to make no confession.* Some people think they will just settle this matter with God, and God only. They know they have done a wrong, and they positively know that if that wrong would get out that it would be just terrible; but, the man argues, I will get down

on my knees and I will ask God's forgiveness, in the name of Jesus Christ, and I will never tell anybody. Then he gets up and thinks, now I have got it settled; now I am happy. But he starts out in life and that old sin of his comes up again. He has no peace. His conscience gives him no rest. What is the trouble? My friends, God not only demands of a sinner that he confess his sins to God, but he demands that that sin must be confessed to some man, some place, somewhere, and you never can have peace until you do that. You may think that is not true. Listen to God's Word: "He that covereth his sins shall not prosper; but whoso confesseth and forsaketh them shall have mercy." Let me read those words of John again that we read a few moments ago: "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. If we say that we have not sinned, we make Him a liar, and His Word is not in us." How can you make God a liar? It is by talking to men and keeping back from men these great truths that we make God a liar.

3. A third mistake, which is closely allied to the one I have mentioned, is this: *To make an auricular confession instead of a private one.* Some people do not understand the difference between auricular confession and private confession. By an auricular confession we mean the confession that is made to the priest of the Roman Catholic Church. Since the twelfth century it has been an established custom in the Ro-

man Catholic Church, that at least once a year every member must make a complete enumeration of his sins to the priest. That is what we call auricular confession. It is not necessary that the Roman Catholic should be face to face with the priest. A curtain hangs between him and the priest. The priest does not need to know who it is that confesses this or that sin, but he must hear that confession, and consequently it is called auricular, coming from the word that means ear — an ear confession. That confession we believe is a mistake, and we believe it because God's Word plainly says, as the Augsburg Confession here quotes: "An enumeration of all our offenses is not necessary in confession, for this is impossible, according to the declaration of the Psalmist: Who can understand his errors?" Ps. 19:12. The mistake is this: You have sinned a thousand times today that you know nothing about. Where is the man that can count his errors? Do not think for a single moment that sin is only sin when you know it. I may have done you a wrong today and not know a thing about it, yet it is a sin before God. Ignorance does not excuse sin. Private confession is something entirely different. The Lutheran Church has always believed in private confession. We shall explain more fully what we mean by that in a few moments.

4. The whole world has felt the necessity of confession. There was a time when private confession was known all over the Protestant

Church, as far as the Lutheran branch of it was concerned. Then came a time in history when one part of the Lutheran Church said: We have got to get away from the old customs; we must leave the old Augsburg Confession; we have got to take up these new-fangled ideas, take anything that comes along that can make Christians in a hurry. And so they gave up a large part of the Augsburg Confession, and a large part of the catechism, and they went to a saw-mill and got a bench, and said, The people can now go to the bench instead of to the preacher; and how often have you seen poor sinners lying on the mourners' bench searching for peace and not finding it; how often have you pitied an honest young man or woman, feeling that something must be done, that there must something come to the soul that he has not got, lying there at that altar night after night, and week after week, and then some men, too dumb to give anybody advice, sitting around telling them what to do. Oh, the mistake that churches have made! Understand me rightly. Woe unto me if I should ridicule the honest soul that is searching for salvation at a mourners' bench, or anywhere else; but I say shame on the ministry that has been so ignorant as to let souls wander in darkness when they might find the light. When I was a little boy we very often went down to the woods and cut large sticks, and then we would ride them up the lane and make ourselves believe we were racing horses, but after all, they were only sticks, and not as good as the good

old horses that we learned to ride afterwards; and what I call these new-fangled ideas that come along instead of the good old Word of God to show people these truths, are nothing after all but little hobby horses we have been riding, and thousands of people today in trouble and trials do not know where to go to find peace, do not know what to do next. Oh, the woeful mistakes that poor sinners have made, feeling their sins, and not knowing how to find peace.

III. Let me by the help of God try to make the way plain to you tonight about confession and absolution. Let me show you that confession and absolution are strictly Scriptural, that the Word of God is so plain on that subject that nothing can be plainer. Concerning this doctrine the catechism says:

"Confession embraces two parts: one is, that we confess our sins; the other, that we receive the absolution or forgiveness from the confessor, as from God Himself, and in no wise doubt but firmly believe, that thereby our sins are forgiven before God in heaven."

"What sins should we confess?"

"Before God we should plead guilty of all sins, even of those which we do not know, as we do in the Lord's Prayer; but before the confessor we should confess those sins only which we know and *feel* in our hearts."

What are these? How is a man to know his sins?

"Here consider your station according to the Ten Commandments, whether you are a father, mother, son, daughter, master, mistress, servant; whether you have been disobedient, unfaithful, slothful; whether you have grieved any person, by word or deed; whether you have stolen, neglected, wasted anything, or done other harm."

Do you think it hurts children to teach them these great truths?

"What is the Office of the Keys?"

"It is the peculiar church power which Christ has given to His Church on earth to forgive the sins of penitent sinners, and to retain the sins of the impenitent, so long as they do not repent."

Where do we find this?

John 20th chapter: "The Lord Jesus breathed on His disciples, and saith unto them, Receive ye the Holy Ghost. Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained."

"What do you believe in accordance with these words?"

"I believe that when the called ministers of Christ by His Divine command deal with us, particularly when they exclude the manifest and impenitent sinners from the Christian congregation, and again absolve those who repent of their sins and are willing to amend, that this is as valid and certain, also in heaven, as if Christ, our dear Lord, had dealt with us Himself."

"Can ministers then forgive and retain sins?"

"Yes, God does it through them."

Proof: Matt. 16:19. "I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven."

2 Cor. 2:10. "For if I forgave anything, to whom I forgave it, for your sakes forgave I it in the person of Christ."

If there is anything in the Word of God more Scriptural than confession and absolution, I would like to know what it is, and yet I am ready to say that you might attend some churches for fifty years and you would never hear a sermon on one of these texts. You might belong to some denominations all your life and you would never hear there was such a thing as the Office of the Keys. Is one part of God's Word less valuable than the other? Isn't it a fact that here is a great teaching and a great comfort that many people know nothing about? I am here tonight to make this way to forgiveness plain because God has made it plain.

1. I have already shown you that people have sins; I have shown you that people in their blindness are making woeful mistakes because they are not rightly instructed. What is the way made plain? The first thing I want you to understand and never forget, is this, *that Jesus Christ did forgive sins when He was here on earth.* Have you forgotten how they brought to Him a man on his bed, sick of the palsy, and

Jesus said unto him: Son, be of good cheer; thy sins be forgiven thee? And have you forgotten that He was condemned by the Jews because He did forgive sins? There ought to be no question among you that Jesus Christ does forgive sins.

2. If that is plain, then let me go further. He not only forgives sins, *but He also forgave sins through the apostles.* Will anybody deny the Scriptures, when Paul said (2 Cor. 2:10): "If I forgave anything, to whom I forgave it, for your sakes forgave I it in the person of Christ?" The apostle Paul does not deny for a moment that he pronounced forgiveness of sins on people who repented, but he did it in the person of Jesus Christ.

It is not only true that Paul did this, but the other verse I quoted shows clearly that Jesus Christ gave that power to all of the apostles the very day that He arose from the dead. That same night He went to a room where the disciples were, and lifted up His hands, and breathed on them the Holy Spirit and said, Receive ye the Holy Ghost. Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained. If there is anything clearly taught, it is that the apostles had the power given to them from God to say to repentant people, Your sins are forgiven, and if they did not repent, to say to them that they are not forgiven, and it was just as certain as if God spoke from heaven.

Do you say there is anything strange about that? Why should there be?

3. I not only say He forgave sins through the apostles, but it is an admitted fact all over the world, that what the Lord gave to the apostles, He gave to the church, as long as the world stands. Jesus Christ who Himself forgave sins while on earth, who forgave sins through the apostles after He ascended on high, today forgives sins through the Church of God. Is that hard for you to understand? We are about to build a library in this city. Where did we get the money? We haven't got it. Where are we going to get it? From Carnegie. Was Carnegie here? No, sir. Has Carnegie written us a personal letter? No. What has he done? He has simply stated a fact to his secretary, you tell those people in Mansfield that under such and such conditions I will give them thirty thousand dollars. The secretary puts his name to it. We have got the letter. We believe Carnegie. We believe his secretary. We buy the Episcopal Church property. We tear their church down. We are going to build that library. The contract is given, and it is all based on the fact that Carnegie has sent a message to us that this thing is true. *Some people will believe a poor sinner like Carnegie but will not believe the Lord Jesus Christ.* Has not Jesus Christ done the same thing? Hasn't He given us the message, and put His name to it, and sealed it with His blood? Wasn't it with His wounded hands that He said: Receive ye the

Holy Ghost. Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain they are retained? I say this promise is made to the Church. Let me read you a few verses from Matt. 18:17-20:

"And if he shall neglect to hear them, tell it unto the Church: but if he neglected to hear the Church, let him be to thee as a heathen man and a publican. Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven." Carnegie says: Whatsoever you, my secretary, say shall be done in Mansfield, shall be done; and whatsoever you say shall not be done there, shall not be done. You believe Carnegie; are you going to believe Christ? "And again I say unto you, That if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of My Father which is in heaven. For where two or three are gathered together in My name, there am I in the midst of them."

The strange question is sometimes asked: If Christ were in Mansfield tonight, what would He do? Jesus Christ is in Mansfield. Jesus Christ is in this church tonight. And Jesus Christ in this church tonight authorizes this church to say to every man that repents of his sins, Your sins are forgiven; and to every man that will not repent, Thy sins are not forgiven; and it is just as sure as if God stood here and told you. Why did He say to Peter: I will give

to thee the keys of the kingdom of heaven? Every child knows what the word keys means. If I were to say to this little boy, What are these keys for, what would be your answer?

Little boy answers: To lock a door.

And when it is locked, what are they for?

Answer: To unlock it.

Any child knows that that is what Confession and Absolution is. It is the Office of the Keys. Christ said to Peter: I will give to thee the keys of the kingdom of heaven: Whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven. You as members of the First Lutheran Church acknowledge your sins; you are sorry for them; you believe in Christ; you want to live a better life; you come to me and say, What can I do? and I will say, in the name of God, Your sins are forgiven. It is not I that forgive the sin, but I am God's messenger to unlock and it is as much unlocked as if God's voice cried out from heaven: Your sins are forgiven! On the other hand, when you say, I have done wrong, and it is my business and none of yours what I do, I want you to understand that when you go out of the Church of God in rebellion against God's holy law, that your sins are locked as much as if God came here and locked them against you, and they will stand locked on the Judgment Day. You cannot trifle with the means of grace, or with God's holy law, and have peace. This may be an unpopular doctrine, but it will be

popular on the Judgment Day, let me assure you.

The proposition therefore that I lay down in conclusion is this: Jesus Christ forgives sin through His Church as He did to Luther. Our Lutheran Churches in the whole world today boast of Dr. Martin Luther, that great man who brought liberty not only to Germany, but to the world; but how many people know that Dr. Luther got peace in the confessional? How many people know that Dr. Luther never knew what peace was until he bowed down and confessed his sins to John Staupitz, who made clear to him the Office of the Keys, and he arose a new man, and thereby brought about the ninety-five theses that resulted in the great Reformation?

Not only did Dr. Luther get peace through confession, but it is just as true that John Arndt, one of the greatest writers of true Christianity since the days of the apostles, got all his heart searching information from the confessional. Some people say this leads to formality. I want you to understand there never was a more spiritually minded man than John Arndt. John Arndt's "True Christianity" will reveal your own character, your own thoughts, your own life, to you as no other book outside of the Bible will do. Why did that man know so much about human life? How did he learn all this? How has he been the means of bringing peace to many souls all over the world, through their reading of "True Christianity?"

He sat down hours every day and had his people come to him and reveal their trials, and sorrows, and troubles to him, and thereby he learned to know the human heart; and knowing the human heart, he preached as no man has preached since his day. Do you know why some preachers never can reach the heart? Because they never come in contact with it. Do you know that half of these sermons I am preaching to you come out of my closet where people come to me with their sighs and sorrows? And do you know that the man that stays away from humanity and does not get down to the hearts of the people, never knows how to reach the hearts of the people? John Arndt, that great man, learned human nature and how to preach by comparing God's Word with the hearts of poor sinners that sought for peace.

Not only is this true of John Arndt; it is true of the greatest missionary of recent years. Every enlightened Christian will have to admit that Louis Harms was one of the greatest missionaries in the last century. It was Louis Harms at Hermansburg that turned that whole country from heathendom to a prayer meeting. He sat down many hours every day for people to come to him and get sins forgiven, because they did not know nor understand their own hearts nor the Word of God. No wonder Louis Harms lives today in the hearts of all Christian people. He found out the conditions, and trials, and troubles that some people have.

Dear friends, do you know that that is the great want in the Christian Church today? The most of the churches have got preachers but no pastors; they have got men that are speakers, but not men to comfort, and the poor people do not know what privileges they have got. Some one may say, Well, what right have I to go to my pastor? He is only human; this might exalt him and make him proud; and besides this is something I do not care to have the world know. You do not know what a real pastor is. If there is anything in the world that makes a real pastor feel miserable it is that he must sit down and in God's name be used to comfort some sinner that wants peace and does not himself know how to find it. You do not understand what it means to be a real pastor. Do you know that when you come to me with your trials and want advice, when you are in trouble and seeking peace, do you realize that when I give you that advice, I forget all about myself? I stand there not in my own personality; I stand there as a messenger of my God to tell you what Jesus says, and what He did say that will give you peace. No man's saying will give you peace. It is only when we can point you to the Word of the living God that fits your case that you get peace. And do you know that when you come to me and tell me that which troubles you, and get your peace, that that is locked up forever? We are even taught, and correctly taught, in our theological seminaries, that what any one comes to you and gives to you in the

confessional, you dare not reveal, even though it were the government that demanded it. I want you to understand that we take no oath. We never take an oath, but we recognize that a sinner searching for peace at the hands of God has a right to have that settled between him and God alone, or between him and God's messenger; and God's messenger is not responsible for the advice of God himself. And so there is a wonderful peace in this great doctrine of Confession and Absolution, and while I know that many young boys and young girls would have avoided thousands of mistakes if they had known just where to go at the right time, let me this night invite my young people to be honest with their own souls, honest with their church, honest with their God, honest with their pastor, and remember that when you go to him, you go to one whom God sends to you with a key to lock if you do not repent, and to unlock and give you peace if you do repent, and after all it is only God that forgives. Keep that in mind and you will have no trouble on the subject of Confession and Absolution. I know of no way to better conclude this whole message than simply to read to you a few verses more from this beautiful chapter of John:

"If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. If we say that we have not

sinned, we make Him a liar, and His Word is not in us." Amen.

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### Prayer.

O God, our heavenly Father, we do thank Thee that before Thine eyes our sins are all known; and we thank Thee that Thy holy law is able to make us feel our sins, and confess them to Thee. Do Thou help us as Thy people to confess all our sins to Thee, even those which we do not know nor feel in our hearts; and when we do feel our sins and feel that we need comfort, help us to find Thy servant and confess our sins before him, that he may give us Thy Word of comfort and Thy forgiveness. O Father in heaven, bless us tonight; help us to realize what a great privilege it is to belong to Thy household; to have Thine own Church, Thy Bride, whom Thou didst so love as to die for her, say to us from the great Messenger Divine, Thy sins are forgiven thee. Father in heaven, do Thou help us to appropriate this truth to our souls tonight. Hear this prayer in the name of Jesus Christ, who taught us to pray:

Our Father who art in heaven: Hallowed be Thy name; Thy kingdom come; Thy will be done on earth as it is in heaven; Give us this day our daily bread, and forgive us our trespasses as we forgive those who trespass against us; Lead us, not into temptation, but deliver us

from evil; For Thine is the kingdom, and the power, and the glory, forever and ever. Amen.

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*Question No. 1:* Why does God want us to confess our sins to man?

*Answer:* My first answer is because He said so.

Secondly: Because we have committed our sins against man; therefore we ought also to confess our sins to man.

Thirdly: To restrain us from sinning. Did you ever stop to think that if you could sin and were not compelled to confess that sin to man, that you would go right on and sin, and settle it with God, thinking the world wouldn't know anything about it? God in His infinite wisdom has so arranged it that no man can get peace until he has told somebody his sin, and that very telling will make him careful the next time.

Fourth: I would say next, it is manly. Some people think it is not manly to confess a sin. There is nothing more manly in the world. The man that makes a mistake and is not willing to confess it, lacks true manhood. The man that makes a mistake and does confess it, thereby shows that he is a true man.

And finally, I would say that it makes him strong. The longer you try to hide a sin, the weaker you are getting; the sooner you confess your sins, the stronger you get, and you will be less apt to sin in the future.

*Question No. 2:* What is the difference between repentance and confession?

*Answer:* Repentance means to feel very sorry for your sins, and to believe in Jesus Christ. You can feel sorry for your sins, and believe in Jesus Christ, and keep your mouth closed. Confession means to repent and tell it. Therefore I would say that confession is spoken repentance.

*Question No. 3:* Should we not despise everything that approaches Rome?

*Answer:* We have a good answer to that in history. During the Reformation there was one man made up his mind that anything that Rome had was wrong. The result was he knocked all the windows out of the church and threw them out of the house; he wouldn't have one thing that Rome had. It took about two hundred years for that man and all his followers to see that they made fools of themselves. Let us not for one moment think that Rome has no truth, nor that we ought to oppose everything that Rome has. That would mean to oppose the best hospitals in the United States. That would mean to oppose some of the best works of charity that ever have been done. Always pity the man that runs to the extreme that he cannot see any good in anything.

## THE LORD'S SUPPER KNOWS NO OTHER WAY.

### John 14:6.

Jesus saith unto him, I am the Way, the Truth, and the Life: no man cometh unto the Father but by Me.

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Sanctify us, O Lord, through Thy Truth:
Thy Word is Truth. Amen.

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*Beloved in Christ*:—

The Word of God is truth. And just as sure as it is truth, just so sure will no man be saved on the Judgment Day unless he is saved by the Lord Jesus Christ, the Lamb of God, that taketh away the sins of the world. If one man can be saved without Christ, this Book is a lie, and if this Book is a lie, I have no business to preach it; and it does seem to me that the actions of people in these days show very clearly that some people think that after all the old Bible might be mistaken. Now it being a fact that there is only one way that reaches to heaven; it being a fact that the only way to come to that Way is faith, and it being a fact that there is only one way to get faith, and that is through the Word of God, then, my friends, the most important thing in all the world is to preach the Gospel,

and to hear it, to believe it, to live it, and proclaim it to a dying world.

I have shown you clearly that the Word of God knows no other way except Jesus Christ, to the Father; I have shown you clearly that the law of God knows no other way; it will damn every man or send him to Jesus Christ; I have shown you clearly that the Apostles' Creed could not possibly exist, were it not for Jesus Christ; I have shown you clearly that there is no prayer heard in heaven except it come by the only way, Jesus Christ; I have shown you clearly that there is no such thing as Holy Baptism without Jesus Christ; I have shown you clearly that there is no peace of soul unless you get forgiveness of sin, and all this lies in Christ; and now, finally, it is my desire to show you this evening that

THE LORD'S SUPPER KNOWS NO OTHER WAY TO THE FATHER EXCEPT THROUGH JESUS CHRIST.

He is the Way and the only way to the Father.

With regard to the Lord's Supper, I would show you in the first place that it is Jesus' last will and testament. We sometimes call this Supper the Sacrament of the Altar, because it was first celebrated at a table. We sometimes call it the Lord's Supper because it was first celebrated in the evening, and consequently the Roman Catholic Church, as well as many Protestant churches, have the candles burning when the

Lord's Supper is being celebrated, to remind us of that first evening when Jesus instituted it. Sometimes it is called the Eucharist, because it brings us the wonderful grace of God. By whatever name we call it, Dr. Luther has given the best definition of the Lord's Supper ever given. "It is the true body and blood of our Lord Jesus Christ, under the bread and wine, for us Christians to eat and to drink, instituted by Christ Himself." Now what are these Words of institution? These words, as given by Matthew, Mark, Luke, and St. Paul, who all testify that it is Jesus' last will and testament. The words as given by these four witnesses are these: "Our Lord Jesus Christ, the same night in which He was betrayed, took bread, and when He had given thanks, He brake it and gave it to His disciples and said, Take, eat; this is My body which is given for you: this do in remembrance of Me. After the same manner also He took the cup, when He had supped, gave thanks and gave it to them, saying, Take, drink ye all of it; this cup is the new testament in My Blood, which is shed for you and for many for the remission of sins. this do, as oft as ye drink it, in remembrance of Me." You see clearly from these words that He calls it the new testament; and we understand that testament means will. When a man makes his last will, it is distinctly stated that it is his last will and testament. Now then, how could there be such a Lord's Supper if there were no Jesus Christ? And how could there be a Lord's

Supper if Jesus were not the Way, the Truth, and the Life?

Now, concerning this testament, I would say, in the first place that it was made just before He died. That is a good time to make a testament if you never made it before. You do not know as well as Jesus did just exactly when and how you will die, and consequently you had better make a will now if it isn't made. Do not think for a moment that just because you make a will that you have got to die. You had better make your will while you have got your good mind, while you are well. You had better make your will now, for after a while you may not be able to make it, and it seems to me you ought to know what ought to be done with your property. You must give an account of your stewardship.

Not only should you make that will, but if you find in six years from now that you ought to change it, it is yours; you can throw it into the fire and make another one, but have it made. Know your business well, and let your wife know your business well, in order that there may not some smart man come in afterwards, and by the time he is through, he has the property, and your family nothing.

Let me call your attention now to this great truth: That Jesus Christ made His will just when He was in His best years, at the age of thirty-three, before His sufferings really began in Gethsemane. He made His will just at the time when every one should make it, in the best years of His life.

He not only made this will just before He died, but He made it a very plain will. You understand that men may be poets, but no man ever yet made his will in poetry. When a man makes his will he must not only make it so it is plain and can be understood, but he must make it so plain that it cannot be misunderstood, and you will find by reading these words over carefully, that this will is made so plain that any child can understand about every word that is in it. And furthermore, you will find it is given by different witnesses, and every witness says just exactly the same thing.

Not only was this a very plain will, and made just before His death, but it was a will that He has never changed. Some men may make a will today, and tomorrow they change their minds and make another will; sometimes they add codicil after codicil, until you hardly know which is the real will. Not so with Jesus Christ; for the words that I read this evening for a lesson, found in the 11th chapter of 1 Corinthians, are words that the apostle Paul received, not from Matthew, nor from Mark, nor from Luke, but he received them directly from the Lord. Nor did he receive them a year after the will was made, but possibly twenty-five or twenty-six years afterwards. He wrote this letter to the Corinthians in the year 59. We find that this is the only letter out of the fourteen in which the apostle Paul said one word about the Lord's Supper. We take it for granted, therefore, that he received this special message from his God

at least twenty-five years after Jesus Christ instituted the Holy Supper. The remarkable fact is that although Paul got his testimony from Jesus direct, it is word for word the same as it was instituted up in that upper room where it was first celebrated; consequently the apostle Paul begins with the memorable words: "For I have received of the Lord that which also I delivered unto you, That the Lord Jesus Christ, the same night in which He was betrayed took bread; and when He had given thanks He brake it and said, Take, eat, this is My body which is broken for you; this do in remembrance of Me. After the same manner also He took the cup, when He had supped, saying, This cup is the new testament in My blood: this do, as oft as ye drink it, in remembrance of Me." You see plainly that the Lord God in making this will never changed one thought. Twenty-five years made no difference, and twenty-five hundred years will make no difference, for the last words in this Book say that if any man will add to this will or take from it, to him shall be added the plagues which are in this Book.

Oh, how thankful we ought to be tonight for the unchangeable God. And now, why should you make a change? Remember my text: I am the Way, the Truth, and the Life: no man cometh unto the Father but by Me. If Jesus Christ is the only way, if He is the truth, why change it? God doesn't need to change His Word. It is the truth, because the Son of God

is the living truth. The Lord's Supper knows no other way except Jesus Christ.

II. In the second place I call your attention to the fact that *this is Jesus' rich legacy left to His Church.* A will is of no good if there is no property to distribute. Sometimes people make wills, and then when they are dead you begin to inquire for the property, and there is none. The Lord Jesus Christ made no mistake when He made His testament. He left us a very valuable will, — a will that is His rich legacy to the true Church of God.

There are some things about a will that do not seem to be very valuable. For instance, the paper on which it is written. The paper for a will costs five cents — a very, very small price. But remember, my friends, that will that cost only five cents may convey property worth five millions of dollars. When I say to you that the Lord Jesus Christ in the Lord's Supper gives us bread and wine, you may say, Why, that is nothing; we can get bread in the cupboard, and we can go and raise wine out in the backyard from the grape-vine. True, but who gives you the wine from the grape? Who was it that said, I am the vine and ye are the branches? That wine comes from Jesus Christ. That bread that you eat comes from Him, and do not think because it is common, it is worth nothing. Here is a little strip of paper. It may not be worth a quarter of a cent, but if a rich man goes and writes on that paper, to the Richland County Bank, Pay to Mr. So-and-so one thousand dollars, and

signs his name to it, that little paper, worth a quarter of a cent, is worth one thousand dollars. And I would have you to remember that in this common bread which you see every day before your eyes, and in the wine that you press from the grape that grows on the vine, the Lord has seen fit to give to the Church of God a wonderful legacy.

Why did the Lord God give His Holy Supper through such common visible earthly means as bread and wine? Because He wanted His Church planted all over the world, and wherever it is planted He wanted it to find the visible means through which He can pour out the great treasure of His grace. Why, for instance, did God command that in baptism we should use water? Because no man on earth will live where you cannot find water; and consequently He so instituted His Church that we might have a sacrament, that wherever there is a man on earth that wants to be baptized, and another to baptize him, that this can be done. Philip and the eunuch drove across the desert, but even that desert was not so dry that they could not find water, and when the Bible says they found plenty of water, remember that a little bit of water in a desert is plenty. If I should find you out on some lonely island, without a well, or without a spring, and you wanted to be baptized, with a few drops of water I could baptize you. That is the wisdom of God. And in the same manner wherever the people are found on earth,

God has good bread, and wherever bread is found the people can live, and find wine, and wherever there is wine and bread, and the Word of God, they can have the Holy Supper. And there you find the wonderful treasure that God has given to us in this testament.

But, my friends, these things that I have just now mentioned, the bread and the wine, are only the outward symbols of what God gives men in these things. I do not say they are symbols, either. They are the right elements in which, under which, and through which God in His own mysterious way gives Himself to us. You may take the bread as it is found on your table, or a wafer, such as I hold in my hand. The question might arise: Why do we prefer the present wafer to the ordinary bread? I will tell you why. Here is a wafer that is made without yeast. I can take that wafer and come to you when you are breathing your last breath, when you cannot swallow a bite of bread, if I can put that in your mouth, it melts like honey, and you can take the bread and the wine, and receive the Lord's Supper in the last moment of your life, which you cannot do with the bread that is made with yeast. And if you will just remember that the Lord Jesus Christ instituted the Holy Supper when they were celebrating the Passover, you will remember that it was celebrated with unleavened bread and not with bread made with yeast. But bread — flour and water — is the element that is visible, and wine is the element that is visible, in which the Lord God has seen

fit to give us the wonderful treasure of His body and His blood.

I said awhile ago that this will is plain; that this will cannot be misunderstood, if men will take Christ at His word, and yet some churches have miserably misunderstood this will. There is one great denomination having more members than all others put together, that cannot find the bread nor the wine in that will. There is one large denomination, with its power on the seven hills of Rome, that says the priest only shall have the wine, in spite of the fact that Jesus Christ said, Drink ye all of it. That will is so plain that no church has a right to misunderstand it. That Word is so plain that any one who can read and understand four words, positively knows that Jesus has promised the communicant *bread and wine and body and blood,* and yet there are many Protestant denominations that can never find the word "body" and the word "blood." There are many sectarian churches that have put words into that will that Christ never put there. In every church where the minister stands up and says: Take, eat, this *represents* the body of Jesus Christ, and, take, drink, this *represents* the blood of Christ, that man has committed forgery in the will of God. You have no more right to put 'represents" where God put "is" than I have to take your note, scratch off your name and put another there, or to sign your name to a note with which I draw money. It does seem to me that some people trifle too much with God's

Holy Word. The words are so plain, and any one who will read this will carefully, will find that there are four things that the man receives when he goes to the Lord's Supper. The apostle Paul was not so ignorant, nor so wilfully sinful, as to change the words of Jesus. In 1 Cor. 10:16 Paul writes these memorable words: "The cup of blessing which we bless, is it not the communion of the blood of Christ?" If it is nothing but wine, how can it be a communion of the blood of Christ? Again: "The bread which we break, is it not the communion of the body of Christ?" How could the bread be a communion of the body of Christ if there is no body of Christ there? How do I know that in the Lord's Supper we receive not only bread and wine, but also Christ Himself, as He says, body and blood? I know this for five reasons:

I know it in the first place because the sacrament is so plainly taught that no one can misunderstand it unless he wants to.

Second, because Jesus Christ never failed to do what He promised. When Jesus said to Lazarus, Arise! did He fail? When He said to the blind eyes, Be opened! did they fail to see? When He said to the deaf, Hear! did they fail to hear? Then why should any one believe that when Jesus Christ said, Take, eat, this is My body; and, take, drink, this is My blood, that He should tell a lie there? Whatever Christ has promised, that He can do. Do not forget that.

And then, again, I have just called your attention to the fact that the apostle Paul tells

us distinctly that there is a communion between bread and body, a communion between wine and blood. How could there be such a communion if one is, and the other is not?

Again, I call your attention to this great fact, that the Old Testament has types, and the New Testament has the fulfillment. Circumcision in the Old Testament was a type of baptism in the New. The Passover in the Old Testament was a type of the Lord's Supper in the New. The brazen serpent in the wilderness was a type of Christ on Calvary. That brazen serpent represented Christ, but you have no right to say that the One on Calvary represents Christ. That is Christ. You can say in the Old Testament that Isaac, the son of Abraham, born of the virgin womb of his great and aged mother, carrying the wood on his shoulder up on Mount Moriah to offer sacrifice, is a type of Jesus, but you cannot say that Jesus Christ, carrying His cross on Calvary's hill represents the Savior. He is the Savior. And so every truth taught in the New Testament is not a type, but a reality. And so any one who will study this doctrine carefully, must come to the conclusion that in the Lord's Supper Jesus is giving us a reality and not a representation.

And, finally, why would the apostle Paul tell us that if a man comes to the Lord's Supper and does not discern the Lord's body, that he is eating and drinking condemnation to himself? Let me quote that verse. 1 Cor. 11:27-29.

"Wherefore whosoever shall eat this bread,

and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord." You are not guilty of the body and blood of the Lord when you eat dinner and eat bread at your house, with a glass of wine with it. "But let a man so examine himself, and so let him eat of that bread, and drink of that cup. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself." Why? Listen: "Not discerning the Lord's body." That is what makes him unworthy. The man who goes to the Lord's Supper and imagines he is going there for a little bread and wine, and does not discern the Lord's body, in that Supper is eating and drinking condemnation to himself.

How many people in these days think that we ought to just say to every man in every church, come on to the Lord's Supper, as if it were our own, and just a little lunch of bread and wine, when we positively know that some people go to the Lord's Supper, and do not believe they are getting anything but a little bread and wine, as emblems and symbols of Jesus Christ, thereby eating and drinking condemnation to themselves. What right has any minister of the Gospel to invite anybody to eat and drink condemnation to himself? If I were bold enough to walk up and down the streets of Mansfield and invite every stranger I meet to go to your house for supper, you would soon come to me and say: You can invite these people to your own supper, but stop inviting them to mine. And yet ministers of the Gospel seem to think

they have more authority than Jesus Christ, inviting people to come and eat and drink condemnation to themselves. They do not say it that way, but it means that. If it just represents body and blood, you haven't any body and blood, and you are eating and drinking condemnation to yourselves, not discerning the Lord's body. If that does not prove there is something more in the Lord's Supper than emblems and types, then I do not understand God's Word, and I have lost my reasoning powers.

It is not only true, my friends, that in this great legacy we have bread and wine, and Jesus Christ Himself, but it is also true that we have the very thing for which Jesus died; and consequently the real heir is the believing sinner, not the believing man that never sins. You know there is a common idea among some people that they would go to the Lord's Supper if they were just perfect enough. I have heard men say time and again, I am not fit to go to the Lord's Supper, because I am a poor sinner. Did you ever ask yourself the question, why Jesus did not partake of His own Supper? Did you ever ask yourself the question why it was that the angels never went to the Holy Supper? Did you ever ask yourself the question, Really, now, what is this Lord's Supper? Listen! The will says: "Take, drink ye all of it; this cup is the new testament in My blood, which is shed for you *for the remission of sins.*" What if you have no sins? Why do you want to come to the Lord's Supper? Do you forget that the Lord's Supper

is one of the means of grace through which God comes to you? The Germans call such a service as this Gottesdienst — a God's service. Now in a real God's Service, God comes to us through His Word and through the Holy Sacraments, and we go to Him in prayer. Therefore, when you come to the Lord's Supper, remember that the treasure is this: He is your Savior, giving Himself to you, the Savior that bled on Calvary and died for sinners, and now gives you the seal of your forgiveness. Peace be unto you, poor sinners, says Christ. Receive Me and your sins are forgiven. Go forth with new strength and lead a better life, and come back and feed your soul as often as you can on this great Supper of Mine.

This leads me to a final question: Why should we go to the Lord's Supper? Let me give you four very brief reasons:

1. Go to the Lord's Supper in order that you may refresh your hungry and thirsty soul. Why do you eat three meals a day? In order that you may not starve. And yet there are people who have never gone to the Lord's Supper, and there are people even calling themselves professed Christians who do not go to the altar once a year, and sometimes not in ten years. If those people could see their poor, starved souls, they would weep. A few years ago when the great famine was in India, there were pictures placed all along the streets showing the poor, starving Hindoos. With a feeling of sympathy the world arose and sent bread that those people might

live. If you could see your poor soul staying away from the Holy Supper, you would find it starved and so near dead that only immortality can still keep it living. Therefore, go to the Lord's Supper, and do not starve your soul.

2. Furthermore, you ought to go to the Lord's Supper to remember the death of Christ. We sang this evening that beautiful hymn, "I will remember Thee," but how can you better remember the Lord Jesus Christ on Calvary, than to hear and obey the words of Jesus: "Take, eat, this is My body which is given for you: this do in remembrance of Me. . . . Take, drink ye all of it; this cup is the new testament in My blood, which is shed for you for the remission of sins: this do, as oft as ye drink it, in remembrance of Me." If that does not take you to the foot of the cross, what will?

3. Some one will say, I would go to the Lord's Supper, but my faith is so weak. My dear friend, suppose you were sick, and then you were to say, I would eat and drink but I am so weak. A good physician would say, Sick man, eat, or you will starve. Drink, or you will grow weaker every hour. Just because you are sick and weak, eat and drink, that you may get strength. And for that very reason you should come to the Holy Supper. The very thing that is keeping you back, the weakness of your faith, ought to urge you to come up and receive strength from the Holy Spirit, who comes to you through the means of grace.

4. And, last of all, you ought to come to the

Holy Supper to make a confession before the world where you stand. The Lord Jesus said, "He that will not confess Me before men, I will not confess before My Father in heaven." Do not think, my friends, that the only way to make a confession is to stand up and make a speech. There are some people, my friends, who are the very best of Christians, that never could make a speech; and there are some people who are not gifted to stand up and make a public prayer nor gifted with beautiful speech before the world, for I have noticed in my short life that the best Christians cannot be tested by their public prayers, nor can they be tested by their beautiful speech. The best testimony that any man on earth can give, is to show by his daily walk what he is. That is the living testimony. And when a man sits back in the church during the celebration of the Holy Supper and has not got courage enough to get up on his feet and walk before the altar of God, he is denying Christ; he is ashamed of Christ; but when he gets up on his feet and solemnly and prayerfully walks down to the altar of God, and there receives the body and blood of Christ, under the visible means of bread and wine, it is a testimony to every one in that house of God, this man is not ashamed of Jesus Christ. It is a confession that we all ought to make.

There is one little word that I would love to quote in every sermon, and I want to close this series of sermons with the same word, and that is the one that is found in 1 Cor. 10:12: "Let

him that thinketh he standeth, take heed lest he fall." There is no time in your life when your soul is more in danger than just when you positively stand up and say, I am a strong Christian, and I never will fall. That is the very moment that Satan is watching to give you the trip that will make you fall. The strength of your Christianity lies in this: Oh, my God, but I am weak! Oh, my God, without Thee I can do nothing! Take my hand and hold me tight, and lead me, not into temptation. Amen.

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### Prayer.

O Father in heaven, the hour has come when many who are sitting in this house must decide whether they shall fully accept Thee or fully reject Thee. And we pray Thee, O God, that Thou wilt help that not one man, not one woman, who has not fully come out on Thy side, may this night refuse to accept Thee fully, and decide to serve Thee all the days of their lives. May the truth which we have heard in these six sermons on the wonderful words: I am the Way, the Truth, and the Life: no man cometh to the Father but by Me, be indelibly written on the brain and on the hearts of all these hearers. And may we now, O God, lift up to Thee our prayer, coming by the name of Jesus, who is the Way, the Truth, and the Life; and pray the prayer which He has taught us:

Our Father, who art in heaven: Hallowed be Thy name: Thy kingdom come: Thy will be done on earth, as it is in heaven: Give us, this day, our daily bread: And forgive us our trespasses as we forgive those who trespass against us: Lead us, not into temptation, but deliver us from evil: For Thine is the kingdom, and the power, and the glory, forever and ever. Amen.

## QUESTION BOX.

*Question No. 1.* Can a member of the congregation administer the sacrament to a person in the absence of the minister?

*Answer:* I would say in answer to that question, that if there were two Christians in some lonely state all alone, and no pastor could be called there, that one may give to the other the communion, providing he thoroughly understands it. But I would furthermore say it is not wise that any member of a church should give communion to another, for the reason that the Lord God has said, Let all things be done decently and in order; and that the Holy Supper is not like baptism, a means of regeneration; if it were, it would be different. A man can be saved without the Lord's Supper, if he does not despise it. And, furthermore, it is supposed that he is a Christian before he is a communicant. The case would therefore have to be a very rare one in which a member would give another the Lord's Supper.

*Question No. 2.* Isn't it wrong to ask one at confirmation, to be faithful to the Evangelical Lutheran Church until death?

*Answer:* I might answer that by asking a question. Is it wrong to ask you to believe the literal Word of God until you die? If you believe that, you are a Lutheran; and if you be-

lieve that, you cannot be anything else. I am glad that I took the vow that I will be faithful to the Evangelical Lutheran Church until I die, and I expect to keep it, because I am simply keeping God's Word just as He gave it.

*Question No. 3.* If it is possible to eat and drink condemnation at the Lord's table, isn't it best to stay away?

*Answer:* No. The thing to do is to find out the truth, and then come. Because strychnine is poison, it isn't my duty to go and smash every bottle in the drug store that has that poison in it; but they ought to know how to make the right use of it. The Lord's Supper is a blessing, and therefore receive it as a blessing. You might just as well say, if the law puts a man in the penitentiary, wouldn't it be better to do away with all law? The same law that puts a bad man in the penitentiary is the same law that keeps me out if I behave. So this Holy Supper is a wonderful blessing to every man who receives it rightly. It is a condemnation to the man who doubts the word of Jesus, "given and shed for you for the remission of sins."

*Question No. 4.* Can't a man be a good Christian even if he does not go to the Lord's Supper?

*Answer:* Jesus said: This do in remembrance of Me. The question is, Can I not be a good Christian if I do not do this when God says I shall. Do you see the point? You are disobeying Christ, and you cannot be a good

Christian if you stay away from the Lord's Supper.

*Question No. 5.* Is it advisable for a member of one church to commune at another, (1) being of the same denomination? (2) of different denomination?

*Answer:* I would answer in both cases that it is not wise, and I will tell you why. Suppose Brother Baltzley at St. Luke's Church has a difference with one of his members; he may take that member into discipline; and then the man, instead of going back to his own church, comes down here and takes the Lord's Supper. What right have I to give him the Lord's Supper? How do I know a man from another church is not in discipline where he comes from? The Savior says: Take heed of the flock over which the Holy Ghost has placed you. How can I take heed over my flock, if some other shepherd is going to do the feeding? What we want to do is to stop and think about these matters, in order to learn that every man should go to communion, first of all, in his own church. Suppose you go on a visit to some other State and you cannot be in your own church. It will only take a short time to get a word from your pastor to that pastor, to give you communion there. That is in order, but this thing of running from one church to another to get communion, when nobody knows why you are there, is disorderly, and I would advise that no member should make it a rule to go to any church except his own.

As to different denominations, I would say this: How could I, for instance, go to the Lord's Supper where I know they have not got it? If I go into a church and the minister says, Take, eat, this represents the body of Christ, how can I take it? The trouble is, so many people do not know what the Lord's Supper is, and consequently it is just the same to them.

*Question No. 6.* What would you do if you received anonymous letters? That means, What would you do if you received letters written by people who do not sign their names?

*Answer:* When I used to get those letters 10 or 15 years ago, they made me almost angry, and I made up my mind that I would hunt up the person who wrote them. Now I have a better way. Whenever I get a letter, I open it, look at the signature first, and if there is no name to it, I throw it into the waste basket and never look at it. That is the best way to handle that kind of letters. The man who would write a letter and not sign his name to it, is the same one that would run a dagger into your back if he found you in a back alley. Just yesterday I received an anonymous letter, and it started out to say something about our choir. Well, I read just a few lines — I forgot to look for the signature first — then when I looked and there was no name signed to it, I tore it up and do not know what was in it.

*Question No. 7.* Why do you think it wrong to take part in a service of a lodge at a grave?

*Answer:* I can make this very plain. Suppose the Roman Catholic Church had a funeral this afternoon. What right have I to go up there to the grave and have another service? Did you ever see two churches have a service at the same grave? If two churches would not do it, why should a church and some other organization do this? Is the church service such a miserably poor thing that it has to be finished up by some organization, claiming they have no religion? If they have religion, what is it? The Church's teaching is that Jesus Christ is the only Way, the Truth, and the Life, and no man cometh to the Father but by Him. The lodges do not say anything about that. It seems to me it ought to be plain to every Christian heart that the Christian burial service is complete. When I pronounce the benediction I pronounce it on the Christian burial. If any other organization, I do not care by what name it is known, wants to have another service, let them have it, but do not ask me to take part in it. Some man says: Why, we have no religion at all. Well, then, why not get the Fire Department to bury the man; they have no religion. The real truth is just what I heard in a barber shop the other day, that if it wasn't for advertising these things you would not find them. That is the fact. Whenever a burial becomes so cheap that we use them for advertising, I am done with them.

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